

8878

A N ALPHABETICAL EXTRACT

Of all the Annual printed

E P I S T L E S W H I C H

Have been sent to the several Quarterly-meetings of the People call'd *Quakers*, in *England* and elsewhere, from their **YEARLY-MEETING** held in *London*, for the Promotion of **Peace and Love** in the Society, and Encouragement of **Piety and Virtue**, from the Year 1682 to 1762 inclusive, being eighty-one Years ;

CONTAINING

Many excellent Exhortations to Faithfulness in the several Branches of that *Christian Testimony* which God hath given them to bear ; and Admonitions, occasionally given, for the Support of good Order and Regularity in and among the said People.

By J O H N F R Y.

Jer. xxxv. Ver. 18, 19. Thus saith the Lord of Hosts, the God of *Israel*, Because ye have obeyed the Commandment of *Jonadab* your Father, and kept all his Precepts, and done according unto all that he hath commanded you : Therefore thus said the Lord of Hosts, the God of *Israel*, *Jonadab* the Son of *Rechab*, shall not want a Man to stand before me for ever.

L O N D O N :

Printed for, and sold by the A U T H O R at *Sutton Benger* near *Chippenham, Wilts*, and by his Sons JOSEPH FRY, *Apothecary in Bristol*, and JOHN FRY, *Cheesemonger in White-chapel, London*.

[Price Eighteen-pence.]

THE P R E F A C E.

C A N D I D R E A D E R,

THE first Yearly-meeting, according to WILLIAM SEWEL's History, first Edition, page 485, and the second Edition, page 468, was held in *London* in the Year 1669 ; and it appears, that as Sufferings increased on Friends, they appropriated a considerable Part of the Time thereof, for Consultations and Advice relating thereto, and therefore called it for some Years, A YEARLY-MEETING FOR SUFFERINGS, but made no Record of their Transactions till the Year 1672, and those mostly about Suffering Cases ; and as their Advices and Informations were necessary to be transmitted to the distant Members of the Society, which became too great a Work to be well performed by Writing, they began to print it in 1682 ; from which Time I commence this EXTRACT, and continue it to the Year 1762 inclusive.

It may afford Information to some, into whose Hands this may come, to observe, That

as severe Sufferings, Imprisonments, &c. happened in the Absence of the Yearly-meeting, it became necessary for that Meeting to appoint a Committee of zealous and faithful Friends residing in *London*, as early as, or before, 1693,* to meet together as Occasion required, and to correspond with some Friends in each County, or capital City, and to receive from them Accounts of each respective suffering Cases, as required speedy Relief by Application to the Government, Parliament, or otherwise, as might be thought most expedient; which was established under the Name of THE MEETING FOR SUFFERINGS, and is directed to consist of four Friends of *London*, chosen by each County to represent it, and four Friends, or more, chosen in each County as Correspondents to write to, on all Occasions relating to the Society; who are also Members of the said Meeting, which sets in *London* every Sixth-day in the Afternoon. This excellent Establishment exempts the Yearly-meeting from the immediate Care of suffering Cases, and is perhaps the most laborious and useful Meeting in the Society.

Since I began the following EXTRACT, I procured in the Yearly-meeting, in or about the Year 1738, an Appointment of a Committee, principally, if not wholly, Members of

* See Epistle 1693, page 4.

of the Meeting for Sufferings, to compose an **ALPHABETICAL EXTRACT** of all the then preceeding Minutes of the Yearly - meeting relating to Rules of Discipline, now call'd the **BOOK OF EXTRACTS**, which was judiciously and carefully done for the Service of the Yearly-meeting and the respective **Quarterly-meetings**; and the succeeding Minutes have been since digested in the same Order, and sent to each County, and is still continued in like manner for future Service.

And notwithstanding there is lately printed in Folio by *Samuel Clark*, a Sett of all the Epistles extant, from 1675 to 1760 exclusive, * four of which were never printed before, and so not included in this **EXTRACT**: I still apprehend this Work will be equally useful and assistant, in ready finding the principal Advices contain'd in them, and serve as an **Index** thereto; in which my View has also been

* The Purport of those written Epistles, before the first printed Epistle in 1682, was principally Directions to Friends in the respective Counties, &c. to chuse Representatives to attend the Yearly - meeting, and the Agreement of Friends to establish and settle the same; and particular Advice relating to severe Sufferings; and to request Friends to collect, record, and send up the same to London; and divers of the first printed Epistles were on the same Subjects for several Years: And as kind Providence has mercifully granted us Ease and Liberty, which has render'd some of those Advices unnecessary to us in this Age; and as there are no Epistles for 1678, 1679, and 1680, I confined myself to those only that were printed, which are for that Time complete.

been to review and throw together, under proper Heads, those weighty Advices, and pressing Exhortations to Love and good Works, for the Benefit of such as cannot well purchase that Volume: And I hope this Performance will encourage some other Person to follow my Example herein, in another Age, that nothing tending to Edification may be omitted; in which Labour, I have no other Motive or Inducement, but the general Benefit of the Community, the Promotion of the Cause of true Religion, and the Peace and Prosperity of our Zion.

In the Beginning of this Undertaking, finding the Yearly Epistles for divers Years, to contain such Variety of Subjects, I was obliged to be as concise as possible, to observe the Purport thereof; knowing that the Epistles of the succeeding and latter Years, contain'd a Summary of the Advices before given, in which I found it necessary to be more explicit, and especially on all the new Subjects, as the Minutes and Rules of Discipline have been for many Years left out of these Epistles, and sent to the several Quarterly-meetings in Writing, which reduced the Number of Paragraphs, but rendered them more ample and significant; so that the larger Extracts of the latter, fully supplies the Brevity of the former.

I cannot well conclude this *Preface* without observing, That though I have alphabetically digested

digested the principal Heads treated of in these Epistles, yet I would earnestly press all Friends, if possible, to peruse them fully, to read them over at large with serious Attention, and to consider that each Epistle was composed by a Committee of weighty and judicious Friends, chosen out of the Yearly-meeting, from a deep Concern for the Preservation of the Body from the Evils of the World in every Respect, and in the most warm and affectionate manner, to press and exhort them to Faithfulness to the Manifestations of Truth, and to encourage them to stand fast in the Support of its various Testimonies in each respective Branch. And although the Motives that induced them to give these excellent Advices, arising principally from the annual Accounts sent in by the Counties, Colonies, &c. are very fully and particularly express; yet I could not, consistent with my Method and Design, but lightly touch upon them, tho' very moving and instructive: In the reading of which (together with the Advices thereupon given) I have been deeply affected and comforted; therefore I recommend them to thy Perusal, as a Collection of solid, weighty and pertinent Advices; their sole Tendency being to promote that Purity of Life which is acceptable to God, and prepares for an Inheritance in his Kingdom for ever.

I now conclude with earnest Desires, that the Perusal of the following EXTRACT may afford Reproof to the Obstinate, Warning to the

the Unfaithful, Information to the Ignorant,
Satisfaction to the honest Inquirer, Relief to
the Distressed, Comfort to the Mourners, and
Strength and Encouragement to the sincerely
faithful and humble Soul.

I am a Lover of Truth and Righteousness,
an Encourager and Promoter of Discipline in
the Church of Christ, and a secret Traveller in
Spirit for the Preservation of her Children, and
Enlargement of her Borders.

Sutton - Benger in Wiltshire, JOHN FRY.
the 6th of the ninth Month,
1762.

THE

THE CONTENTS.

A

AFFIRMATION	Page
Airy Discourse	1
Apparel, <i>see</i> Plainness	1
Appeals	67
Arbitrators, <i>see</i> Differences	15
Affizes and Sessions	2
Authority of the Church	2

B

Backbiting, <i>see</i> Whisperings, &c.	114
Benevolence, <i>see</i> Liberality	35
Books	2
Breaking, <i>see</i> Trade	93
Burying-grounds, <i>see</i> Meeting-houses	39

C

Captives	3
Ceremonies	3
Certificates, <i>see</i> Ministers	55
Charity,	

	Page
Charity, <i>see</i> Unity —	108
Children, <i>see</i> Education	18
Church-rates, <i>see</i> Tithes	100
Clerks of the Yearly-meeting, <i>a List</i> { of their Names}	126
Condemnation, <i>see</i> Disownment —	18
Conduct —	5
Contributions general —	9
Controversies —	10
Conversation, <i>see</i> Conduct —	5
Copies of Warrants, &c.	10
Correspondents —	10
Covetousness, &c. —	10
Customs, <i>see</i> Government —	28

D

Dantzick —	11
Days, <i>superstitious Observation of</i> —	12
Death, <i>see</i> Wills —	118
Declension —	12
Differences —	15
Discipline —	16
Disownment —	18
Diversions, <i>see</i> Conduct and Education	5, 18

E

Earthquakes —	18
Education —	18
Elders —	24

Faith

	F	Page
Faith	—	26
Fafts	—	26
Fighting, &c.	—	27
G		
Goods	—	28
Government	—	28
Guardians, <i>see</i> Wills	—	118
Guidance of the Spirit	—	31
Guns, <i>see</i> Ship-masters	—	85
H		
Habit, <i>see</i> Plainness	—	67
Humility	—	34
I		
Judgments of God	—	35
L		
Language, <i>see</i> Plainness	—	67
Liberality	—	35
Liberty of Conscience	—	36
M		
Marriage and Marriage Engagements	—	36
Meeting-houses	—	39
		Meetings

	Page
Meetings for Worship	40
Meeting-Yearly	50
Meetings for Discipline	51
Meetings Particular	55
Meetings for Women	55
Mercy	55
Ministers and Ministry	55
Mourning, &c.	58
N	
Negroes	58
O	
Offenders	59
P	
Parents, &c.	60
Peace	67
Plainness of Habit, &c.	67
Poor	71
Pride	72
Prisoners, <i>see</i> the Table	73
Promises, <i>see</i> Trade	93
Prosecutions	76
Prosecutors	76
Q	
Quarterly-meetings, <i>see</i> Meetings for Discipline	51
Queries	76
Releasement,	

R	Page
Releasement, &c. —	76
Removals —	76
Representatives —	77
Riches —	77
S	
Schools —	80
School-masters —	81
Scripture-holy —	82
Self-examination —	84
Ship-masters —	85
<i>State of the Church, see Declension</i>	12
Stoppages —	86
Sufferings —	86
T	
Tale-bearing, <i>see</i> Whisperings, &c.	114
Temperance —	91
Testimonies of Friends —	91
Testimony of Truth —	91
Thankfulness —	92
Trade, &c. —	93
Tithes —	100
U	
Unity — — — —	108
Visiting of Families — — — —	112
Waiting	

	Page
W	
Waiting on God	114
<i>See more of this Subject under</i>	}
Meetings for Worship	
Week-day Meetings, <i>see</i> Meetings	}
for Worship	
Whisperings, &c.	114
Womens Meetings,	see page
Worship, <i>see</i> Meetings for Worship	55
World's Fashions	40
<i>See more of this Subject under the</i>	}
<i>Head of Plainness</i>	
	67
Y	
Young Friends	120
Youth, <i>see</i> Young Friends	120
Z)
Zeal	125

An Alphabetical Extract of the
 A D V I C E S, contain'd in the
 Annual printed EPISTLES of the
 Yearly-meeting in *London*, from
 1682 to 1762 inclusive.

A FFIRMATION. An Epistle of *Caution*, writ and dispers'd by Friends of *London*, concerning the Use thereof, recommended with great Earnestness, that there be no other than an honest and conscientious Use made of this farther Indulgence granted us. page 2, 1722.

— The like Favour extended to Friends in *Ireland* and *Barbadoes*. page 2, 1724.

AIRY DISCOURSE. Disputes and Controversies about the Kingdom of this World advised against; that all might walk wisely and circumspectly. page 1, 2, 1689.

— Some complain'd against, for not observing a true Bridle to their Tongues, and being too busy, loose and airy, in Discourses of that Nature. page 2, 1690.

APPAREL, see PLAINESS.

APPEALS. The Time of the Yearly-meeting being protracted by hearing them, Friends are desired to labour to make up all

B Differencēs

Differences that may happen, without troubling the Yearly-meeting with them. page 2, 1726.

ARBITRATORS, see DIFFERENCES.

ASSIZES and SESSIONS; some Friend advised to attend them, and enquire, Whether any Friends are presented? page 1, 1682.

AUTHORITY of the CHURCH is the WISDOM of GOD. Friends advised to wait for it, and not depend on the Yearly-meeting for Advice. page 2, 1703.

BACKBITERS, see WHISPERERS.

BOOKS, relating to Truth; each County to order the *Printer* what they will have. page 2, 1684.

— Two of a Sort to be taken off by each Monthly-meeting, if not exceeding Six-pence in Price. page 3, 1691.

— One of a Sort to be kept by each Monthly and Quarterly-meeting, for future Service. page 3, 1692.

See under the Head PARENTS, YOUNG FRIENDS, EDUCATION, &c. many strong Recommendations against reading corrupt and pernicious Books.

BREAKING, see TRADE.

BURYING-GROUNDS, see MEETING-HOUSES.

CAPTIVES,

C A P T I V E S at *Algier* set up a Meeting,
one of them having a publick Testimony.
page 3, 1682.

— A Contribution recommended for their
Redemption, page 1, 1684.

— Several released, and make Acknow-
ledgments for Friends Care and Kindnes.
page 1, 1685.

— All redeemed save one. page 2, 1686.

— Some Friends, Captives in *Sallee*. page
2, 1686.

— Ten Friends Captives in *Macqueness*,
whereof seven are convinced in Captivity :
Their Redemption endeavoured. page 1, 1687.

— Nine remaining there : An Account of
their Hardships, page 2, 1691.

— Several dead, and five remain : Their
Redemption greatly endeavoured, but not ef-
fected. page 1, 1698.

— Some Negotiations on foot by the Go-
vernment, for the Redemption of all the *Eng-
lish* Captives in *Barbary*. Friends Care yet
continued, and Supplies sent for Food. page
2, 1699.

— The said Care continued, and one
young Man convinced there. page 2, 1701.

— Their Redemption obtained (being
seven in Number) which cost four hundred
and eighty Pounds ; and divers made grateful
Acknowledgments. page 2, 1702.

C E R E M O N I E S. As our worthy
Elders clearly saw, that Gospel Worship could
not be limited to any set Forms or Times of

Man's Appointment, nor was their Fear toward God taught by the Precepts of Men ; so were they conscientiously concerned, in a religious Dissent from formal Ceremonies, and customary Injunctions of that kind ; a Deviation from their Example is Cause of Grief. Let us hold fast the Profession of our Faith without wavering. page 3, 1756.

CERTIFICATES, see MINISTERS.

CHARITY, see UNITY.

CHILDREN, see EDUCATION.

CHURCH-RATES, see TYTHES.

CIRCUMSPECT-WALKING. Forasmuch as we are called with an high and holy Calling to all Holiness, and Purity of Conversation, let your Behaviour among Men be unblameable, and such as may adorn the Gospel of Christ ; let not the vain and foolish Fashions and Customs of the World prevail over you ; avoid Sports, Plays, and all such Diversions, as tending to alienate the Mind from God, and deprive the Soul of his Presence. And shun all Excess in Eating and Drinking. — Such as deal in spirituous Liquors, are advised to limit their Trade within the Bounds prescribed by Law, and not suffer as Evil-doers. page 2, 1738.

— And as Temperance and Moderation is a Virtue proceeding from true Religion ; and as Excess of Drinking has been too prevalent ; we recommend to all Friends a watchful Care over themselves, and a prudent Zeal against a Practice so pernicious. page 3, 1751.

Let

— Let us in an especial manner beware, lest any of us, under the present Blessings of outward Ease and Liberty in Religion, be found using that Liberty for a Cloak of Lasciviousness, and, instead of serving God, serve ourselves, and our own vicious Inclinations. Let us therefore watch and pray, that we may be always preserved from such Ingratitude. page 4, 1753. *See also* page 3, 1755, and page 4, 1762.

CONDEMNATION, see DISOWNMENT.

CONDUCT ; Friends are advised to be careful therein at all Times, and on all Occasions, that no Stumbling-block be laid in the Way of honest Inquirers, nor Offence given to tender young convinced Friends ; but walk wisely towards them that are without and within ; and let our Moderation, Truth and Justice, appear in all Things, in Trading, Commerce, Speech, Communication, Eating, Drinking, Habit and Furniture ; that it may appear, that we are bounded by the Cross of Christ, and may shew forth that divine Principle which we profess, in a Conversation every way agreeable thereunto. page 3, 1731.

— Young Friends advised, with much Affection, to avoid all such Company as tend to alienate their Minds from the Love of Virtue and Sobriety. page 3, 1734.

— As several are lately convinced, and make publick Profession with us, and we have reason to believe, that the Lord has inclined the Minds of many to receive the Doctrine of the

Gospel; there is a weighty Concern incumbent upon us, to walk before them in all Godliness and Honesty, that we give no Offence, nor interrupt the Progress of so blessed a Work, by our Neglect or Disobedience. page 1, 1738.

— *The above Advice in 1734 again recommended*; And that the Youth be careful to avoid all such Company as tend to alienate their Minds, and draw them into the foolish and wicked Pastimes with which this Age aboundeth, particularly Balls, Gaming-places, Horse-races, and Play-houses, those Nurseries of Debauchery and Wickedness. page 3, 1739. *See Isaiah xxxiii. 15.*

— The Remissness of too many observ'd, who turn aside into the Follies, Vanities and Pastimes of the World, which, under a Shew of innocent Amusements, steal away the Mind, and render it unfit for the Exercise of Virtue, and the Duties of the *Christian* Religion; wherefore we exhort all to watch over one another in this Respect, not with an evil Eye, or to expose the Failings of any, but in a *Christian* Spirit endeavour to inform, reclaim and restore, those who are led astray by the Allurements of the World. page 2. 1742.

— From what we have lately beheld of the Calamities of the Sword, we have Cause to bow in-Thankfulness to the Lord, who by his over-ruling Providence hath checkt its Progress in this Nation. Let us pray, that the Lord would hasten the promised Time, when they *shall beat their Swords into Plowshares*,

shares, &c. and make our Supplications for Kings, and all that are in Authority, that we may lead a quiet Life in Godliness and Honesty.—And as it hath pleased the Lord, in his abundant Mercy, to appear for the Deliverance of us and the Nation, and to preserve the King and Government from the wicked Attempts of our Enemies, and continue our Civil and Religious Liberties ; 'tis our Duty to express our Thankfulness to the Lord, not only in Words, but in awful and reverent Walking to his Praise. page 3, 1746.

— As the Profession, by which we are particularly distinguished, is that of Subjection and Obedience to the Light and Spirit of Christ ; it is incumbent on us, in an especial manner, to be found walking therein. Let us consider what manner of Persons we ought to be, in all holy Conversation and Godliness. page 2, 1751. See also page 3, 1753.

— We beseech you, in your ordinary Conversation, let your Words be few and savoury, and observe the Precept of the Apostle, *Let no corrupt Communication proceed out of your Mouth*; so may your good Example, and the Gravity and Circumspection of your Conduct and Behaviour, minister matter of just Rebuke to those who know not a Bridle to their Tongue, and who are not sufficiently aware, *That in the Multitude of Words there wanteth not Sin.* Prov. x. 19. page 3, 1755.

— As it hath pleased the Almighty, to reveal unto Mankind his Son Christ Jesus,

the peaceable Saviour, let it be our steady Concern to demonstrate to the World, that we are his Followers, by bringing forth the Fruits of the Spirit, *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, and Temperance*; and as we are called out of Wars and Fightings, so let them be as seldom as possible the Subjects of our Conversations; and abide in that Power, which gives Dominion over the Hopes and Fears that arise from the Concerns of an unstable World, which tend to lessen our Trust on that Rock which is immovable. page 2, 1757.

— *The above Advice of last Year repeated at large.* page 2, 3, 1758.

— As in these Times, many Hearts are measurably awakened to religious Inquiries, being dissatisfied with the empty Forms in which they have had their Education, and are looking about for Help, and remarking the Conduct of the various religious Societies, with this Inquiry in their Mind, *Who shall shew us any Good?* We beseech you, shake yourselves from the Dust of the Earth, and put on those beautiful Garments of Purity and Heavenly-mindedness, wherein our Ancestors were clothed, and made instrumental to turn many to God. If the ever-glorious Truth, which wrought mightily in them, and render'd them as Lights in the World, be by us properly attended to, the same blessed Effects will accompany us, and many humble seeking Souls will, by our Faithfulness, be induced to glorify the

the Father which is in Heaven. — Let us remember this End of our high and holy Calling, and keep it steadily in View ; so shall we be truly enabled to direct those seeking Souls in the Way to Peace. On the Contrary, If those awakened Inquirers being induced, by the Spirituality of our Profession, to look towards us with Hopes of finding what they inquire for, should observe amongst us the Prevalence of the same Things they are awakened to flee from, and a Want of that Substance they are earnestly seeking after ; how lamentable must their Portion be, who furnish Occasion of Offence to those little Ones ! page 2, 1760.

— Let our Conduct and Conversation manifest that Simplicity and godly Sincerity which were in former Times, and still remains to be the proper Fruits of the *Christian Religion* ; that by well doing, we may be enabled to confute Gainsayers, and *put to Silence the Ignorance of foolish Men* ; ever rememboring, the strongest Testimony we can give of the Excellency of our religious Principles, is their Efficacy on our Lives, to redeem us from the Corruptions that are in the World, and purify us unto God *a peculiar People, zealous of good Works.* page 4, 1762.

CONTRIBUTIONS GENERAL, recom-
ed. page 1, 1686.

— ditto. page 2, 1691.

— And on Account of a Famine in Scotland. page 2, 1698.

And

— And again for general Service. page 2, 1702. page 2, 1709. page 3, 1717. page 2, 1722. page 2, 1730. Since this Time, the succeeding Contributions, for the general Service of the Society, have been recommended by written Minutes, and not in this publick manner.

CONTROVERSIES. The Seeds and small Beginnings of it to be early rooted out, by Friends sincere Endeavours, while the Remedy is easy. page 3, 1726.

COPIES of WARRANTS, MITTIMUSSES, and INDICTMENTS, of suffering Friends, to be sent up, with their Sufferings, to the Meeting for Sufferings. Copies of Indictments at Assizes or Sessions, to be had of the Clerk of the Peace; and Copies of Writs and Process, issuing out of any of the Courts at *Westminster*, directed to the Sheriffs, to be had at the Under-sheriff's Office. page 1, 1682.

— Such Copies again requested; and to be attested by the Jailers. page 2, 1695.

CORRESPONDENT'S in the Country, to write to those in *London* only, and not to other Persons, lest their suffering Case be delayed. page 3, 1710.

COVETOUSNESS, OVER-REACHING, OPPRESSING and DEFRAUDING; all that profess Truth, are warned to beware of. page 2, 1697.

— Covetousness, Pride, and hastning to be rich in the World, are pernicious and growing Evils; to be watched against, resisted and supprest, in the Fear and Dread of Almighty

Almighty God, and have no Place in his Camp. page 3, 1720.

— Friends again prest to be diligent, in observing the Advice of last Year; And entreat such, as have been misled, to come to a Sense of it, and sincerely repent. page 2, 1721.

— We beseech you to stand upon your Guard, against the Allurements and Temptations of this evil World, and beware of an ambitious and covetous Spirit. See 1 Tim. vi. 10, 11. page 4, 1740.

See more upon this Subject under the Head PRIDE.

CUSTOMS, see GOVERNMENT.

DANTZICK. A Yearly-meeting settled there. page 1, 1683.

— Friends there imprisoned, and under extreme hard Usage in the House of Correction, lying on Straw in the late extreme sharp Winter, and being shackled or chained together two and two by their Hands, and fed with Bread and Water only. Some Relief sent them. page 1, 1684.

— They enjoy more Liberty and Quiet again; but much reduced in the World by great Suffering. Farther Assistance communicated to them, in Conjunction with Friends of Amsterdam, as before, page 1, 1685.

— A new Storm of Persecution risen there ; and fresh Relief order'd for them. page 1, 1689.

— Again imprisoned ; and Relief sent them. page 2, 1690.

— Now no Prisoners ; but Liberty of Conscience granted them by the Duke of *Holstein*. page 3, 1692.

— The Friends there have enjoyed Quiet a Year and a half, though but few left ; some have died under Persecution : The Magistrates now pretty kind. page 2, 1693.

— Friends there under Sufferings for not bearing Arms, page 1, 1697.

— Still under Sufferings for Truth, and their Testimony thereto. page 1, 1700.

— DAYS. The superstitious Observation of which, Friends are exhorted against. page 2, 1691.

— DEATH, see WILLS.

— DECLEMSON. 'Tis recorded, *That many of the Priests and Levites, and chief of the Fathers who were ancient Men, that had seen the first House ; when the Foundation of the second was laid before their Eyes, wept with a loud Voice* ; so many in this our Day are affected with Grief, in comparing the present State of the Church with its first Beginning, when the Members thereof adorned the Doctrine of the Gospel in their Lives and Conversations, and the Fruits of the holy Spirit, *viz.* *Patience, Long-suffering, Gentleness, Meekness, Temperance, Love, Sincerity, Truth, Humility, Self-denial,*

Self-denial, Plainness of Speech and Habit :
Such as swerve therefrom, are exhorted to
return to their first Love. page 3, 1740.

— We observe a great Declension among
too many of the Professors of the Truth, prin-
cipally occasioned thro' a Neglect of an inward
and reverent Waiting upon God, for the In-
fluences of his holy Spirit to lead and guide
us into the Ways of Holiness and Truth. page
2, 1745.

— 'Tis matter of Grief to observe a
visible Declension, in too many, from the
Fervour, Love and Zeal, our ancient Friends
were endued with for the Honour of God,
and the Promotion of his Truth ; too many
are departed from that plain and Self-denying
Life of Jesus. Alas ! how is that pious Devo-
tion, and Reverence of Soul abated ; and how
careless and indifferent, in that important Con-
cern of worshipping the Lord in an awful
Silence. Oh ! that all might be stirred up to
follow the Steps of our worthy Elders, in an
holy Contempt of this World, and in that
Christian Courage and Patience which sup-
ported them. Oh ! that we might walk after
their Example, preferring the Love of Truth
to the Love of earthly Things, and the Honour
of God to the Honour of Men. page 3, 1746.

— Alas ! how are many degenerated, by
a mean Compliance with the Customs and
Fashions of this present evil World, under
the mistaken Notion of rendering themselves
agreeable to others, and indeed become con-
temptible

temptible to those they seek to please ; it being a just Remark, *That a Revolting from the Form of Godliness, is often attended with the Loss of the Power of it.* page 3, 1747. See page 2, 1753, and page 3, 1754.

— As the Descendants of our worthy Ancestors are near and dear to us, so it is with anxious Concern we observe, a lamentable Declension and Departure of many, from that noble Simplicity which dignified their Predecessors. page 3, 1757.

— The Neglect of waiting upon the Lord, for the Renewal of Strength to discharge every Duty, hath been one great Cause of Declension, amongst us as a People, from that lively Zeal and uniform Piety which are now, and ever have been, the Fruits of the holy Spirit. page 3, 1761.

— Too many, for want of due Watchfulness and Circumspection, have erred from the Truth, and by departing from the Footsteps of the Flock of Christ, and giving way to the Spirit of the World, have followed after lying Vanities, and forsaken their own Mercies. Under a weighty Sense of the pernicious Effects of this prevailing worldly Spirit, the Tendency whereof is to hinder the Growth and Prosperity of Truth, being sorrowfully affected ; we beseech all, by the Mercies of God, to consider the gracious Visitation yet extended ; and that as our Calling is high and holy, we may demonstrate that our Affections are not fixt on uncertain Riches. Be awakened in Soul to watch

watch against the Spirit of the World, and the Approaches of its Temptations, and be not deceived ; for if any Man love the World, the Love of the Father is not in him, John ii. 15. Let us therefore be wise in that Wisdom which is from above, and being loosed from the Pursuit of perishing Things, may experience the glorious Liberty of the Truth, and be enabled to adorn the Doctrine of our Lord and Master, by a Life conformed to his Example.

page 2 and 3, 1762.

DIFFERENCES to be speedily composed, or ended by Arbitration. Such as refuse, to be disowned. page 1, 2, 1692.

— Their speedy End again recommended. page 4, 1693, and also in page 1, 1696.

— Friends entreated to Watchfulness against all Disorder, Provocation, and Causes of Discord, Strife, Contention and Division. page 1, 1697.

— And shun going to Law. page 3, 1702.

— The speedy ending of Differences again recommended, and the Minute relating thereto in 1697 referr'd to. page 2, 1705.

— To be speedily composed, according to Gospel Order, by mutual forgiving, Christian Counsel, or just Arbitration, as the Case may require. page 3, 1720.

— Again referr'd to. page 3, 1724.

— All Occasions of Differences, as much as possible, to be avoided ; but if any shall arise, Friends of that Meeting, in the Compas whereof any such shall happen, are advised to take

take timely Care to put an End thereunto, by exhorting such as differ, to refer the Matter of their Difference to impartial and proper Arbitrators. page 2, 1725.

DISCIPLINE. As conducive to render the Advices of the Yearly-meeting effectual, Friends every where are advised, in an especial manner, to keep up the good Order and Discipline of Monthly and Quarterly-meetings, in that Spirit of Love and divine Wisdom in which they were at first constituted ; that therein every Thing may be managed to the Praise of God, and the Preservation of his Church and People, within the Bounds and Limits of Truth. This has been a Means, under divine Direction, to keep many hurtful Things out of the Church ; therefore the Yearly-meeting is sincerely concerned, that nothing may weaken the Hands of Friends in their good Work, but that it may be carried on for the Support of our *Christian Testimony* in all its Branches. page 3, 1731.

Friends exhorted, in their Monthly and Quarterly Meetings, to wait to feel the Power of Truth, that their Minds being seasoned with the Virtue thereof, the wholesome Discipline of the Church may be maintained from one Generation to another. page 3, 1732.

And to attend Meetings for Discipline ; and when there, to act in the Wisdom given them of God, with a real living Sense of Truth upon their Spirits, that so the Affairs of the Church may be carried on in Brotherly Love, and

and in that sweet, calm and *Christian* Disposition of Mind, which tends to the mutual Comfort and Edification one of another, and of the Church in general. page 1, 1733.

— And as a Means conducive to the Preservation of Friends, it is recommended, That the Discipline of the Church, in the several Meetings instituted for that Purpose, be kept up, and managed in a Spirit of Wisdom and Love ; that all Things be done in Charity ; that each Member have the same Thing in view, *viz.* The Glory of God, and the Good of his Church and People ; that nothing be done thro' Strife or Contention, nor from any private Views, or the Influence of Numbers ; but, when Debates arise, endeavour, in a Spirit of Meekness, to convince one another ; so will Discord be removed, and Friends keep the Unity of the Spirit in the Bond of Peace. See Gal. v. 26. page 3, 1735.

— That, in all Meetings for the Discipline of the Church, you wait to have your own Spirits brought into an holy Subjection to the Spirit of Christ, that thereby you may be duly qualified for Service. Those engaged, should be Men of upright Hearts and clean Hands, rightly prepared for the Service they undertake. page 3, 1748.

— The holy Spirit of Discipline abhors all manner of Wickedness and Impurity, and will not abide when Unrighteousness cometh in, nor dwell in the Body that is subject unto Sin. page 1, 1754.

DISOWNMENT. Such Persons under Censure, thinking to get from under it, having signed a Paper of Condemnation, supposing themselves discharged ; Friends are advised, not to admit such too early into Fellowship, without real Repentance and Amendment. page 3, 1708.

EARTH-QUAKES. As it hath pleased God, by late amazing Instances of his almighty and tremendous Power in shaking the Earth, to excite in the Hearts of Men just Apprehensions of that sudden Destruction which their Iniquities had deserved ; it behoveth every sensible Soul, in the Depth of Humility, to admire the wonderful Mercy of a gracious God, who by hitherto with-holding the Judgment threatened, doth demonstrate that he is *long-suffering to us-ward, not willing that any should perish, but that all should come to Repentance.* Oh ! that these Instances of the divine Displeasure, may produce in all the like Effects as in the *Ninevites* of old ; that they may cry mightily to God, yea, that every one may turn from his evil Way, &c. See *Jonah* iii. 8. &c. page 4, 1750.

EDUCATION of Children and Servants in Modesty and Sobriety, recommended. page 1, 1688.

— And in the Fear of God, in Plainness and Simplicity of Truth, in Language and Habit. page 2, 1689.

And

— And not indulge them in Pride, and corrupt Liberty. page 1, 1691. *See also* page 2, 1695. page 2, 1696. page 2, 1700.

— But keep them in decent Plainness, and not in Idleness, but to useful Employments. page 3, 1703.

— The well-inclined to be encouraged to be helpful, in the Church, to the Ancients, that they may supply their Places when removed. page 2, 1704.

— Early and pious Education *further pressed*; and that Friends wait on God in their Families with their Children, for the Manifestation of his Power in their Hearts. page 3, 1706.

— *The Continuance of the above Care further desired.* page 2, 1708.

— Also restrain them from hurtful Things, as gaudy Attire, Money, &c. page 2, 1709.

— *Again referr'd to,* page 3, 1710.

— And not connive at their going from the ancient Simplicity of Truth, nor make light of those Testimonies which our Friends have borne through great Perils and Dangers. page 2, 1715.

— The Necessity of Education *further urged.* page 2, 1717.

— Friends advised to prevent their Children from reading such Books or Papers, as tend to prejudice the Profession of the *Christian Religion*, or create Doubts of the Truth of the holy Scriptures. page 3, 1723.

— And Friends to take heed to themselves, that their own Spirits be rightly seasoned, for the Help and good Government of their Children ; and then, that they have a constant Eye, in Love, over them for their Good, and keep them under their Notice, and instruct them in the Knowledge of Religion and the holy Scriptures, and cause them to read them. page 2, 3, 1731.

— Friends exhorted to lay this Matter closely to heart ; for it is certain, that the Preservation of their Off-spring, in the Way of true Religion and Godliness, is of much greater moment to their Happiness, both in this Life and in that which is to come, than any thing else they are capable of doing for them. Friends therefore are advised to be diligently exercised in such a godly Care, waiting upon the Lord for Wisdom, to walk wisely and circumspectly before them, that they may with more Weight and Authority instruct, advise, exhort and rebuke, when they see Occasion ; and that every thing tending to obstruct or divert the Minds, either of Children, or those of more advanced Years, from waiting upon the Lord, may be carefully avoided and taken out of the Way ; it being evident, that the Glory and Vanity of the World, and the Pleasures and Diversions of it, are of this Nature and Tendency : Parents therefore are advised to be good Examples to their Children and Families, in an humble and circumspect Walking, with all Plainness of

of Habit and Speech ; and be very careful not to indulge them in a contrary Practice, which lays a Foundation early for undue Liberties, which grows up with them, and becomes strengthened more and more into confirmed Habits ; and thus some have become Enemies to the Cross of Christ, and forsaken and opposed the Way of Truth. page 2, 3, 1735.

— Such as have Children under their Care, are besought to accustom them early to the reading of the holy Scriptures, and to train them up in the Way of the Cross, as soon as they are capable of receiving Impressions of Good and Evil ; and that Parents be careful, how they indulge them in any thing that has an evil Tendency, endeavouring to restrain them from every hurtful Thing, the indispensible Duty of all Parents ; and we cannot see how they can answer the Omission of it in the Sight of God ; for such Neglect too often occasions ill Habits, which afterwards are not to be restrain'd without great Difficulty, if at all. page 3, 1736.

— And that a godly Care may always rest upon their Minds, for the good Education of their Children *in the Nurture and Admonition of the Lord*, and excite them to a frequent reading of the holy Scriptures, and a reverend Regard to the blessed Truth therein contained : And it is apparent, to our very great Grief, that the Simplicity and distinguishing Plainness of our Profession, respecting Language,

Apparel, and Behaviour, is too much departed from ; Parents, &c. are desired to be exemplary to their Children and Servants, and abide under the Cross of Christ. page 4, 1738.

Parents and Guardians advised, to the utmost of their Power, to train up the Youth in the above manner, rather than to gather Riches for them ; which, instead of being a Blessing, proves hurtful, and the Means of indulging Youth in Pride and Luxury, which tend to their Ruin and Destruction. *See Rom. xii. 16.* which will render such acceptable to God, and exemplary to those who live in an exalted State of Vanity. page 3, 1742.

Although Virtue passes not by lineal Succession, nor Piety by Inheritance, yet we trust the Almighty will have an especial and gracious Regard to the sincere Endeavours of those Parents, who have an early and constant Care and Concern for the Welfare of their Offspring, earnestly labouring to instruct them in the Fear of the Lord, and in an humble waiting for, and feeling after, the secret and tender Visitations of divine Love : Be ye therefore stirred up to a faithful Discharge of your Duty, being Examples to them in Meetings, in your Families, and in your Employments, of a diligent humble Watchfulness, and steady Regard to the holy Principle in yourselves, which you recommend unto them. *See Prov. xxii. 6.* page 3, 1747.

Masters, Parents, and Tutors, exhorted to call their Families together frequently, and

and wait upon the Lord with them. (See also MEETINGS) page 2, 1748, and also page 3, 1751.

— As the right Education of Children is of very great Consequence to them, and to the succeeding Generation, we pressingly exhort all Parents, &c. to procure such useful Learning for them, as their Abilities will admit; and encourage them, as well by Example as Precept, to the frequent reading of the holy Scriptures; and that they begin, as early as possible, to instil into their tender Minds the Principles of Truth and Virtue, and instruct them in the Nature and Necessity of being born from above; without which, *no Man shall see the Kingdom of God.* That they labour to bring them acquainted with the holy Seed sowed in every Heart, that they may place their Affections upon it, and cleaving thereto in faithful Obedience, come to experience it to be unto them *Christ within, the Hope of their Glory.* See *Deut. vi. 4. &c.* It is requisite also, that Restraint be added to Instruction, it being much easier to be exercised, upon the first Appearances of an Inclination to dangerous and hurtful Liberties, than afterwards; for when Children have been accustomed to Indulgence, when they are grown to such a dangerous Degree of Ripeness, that the Exertion of Authority hath become absolutely necessary, the Strength of their Passions, so habituated, hath often prov'd unconquerable. page 3, 1760.

— Parents, Guardians, and Heads of Families, besought to consider how much depends upon their promoting an holy Engagement among the Youth, and labour to discharge their Duty; and watch over them in Love, and train them early in the Way wherein they should go, by Information and Example; and to let it be their Care to instruct them early in the holy Scriptures, that they may be preserved from the corrupting Influence of such Books as tend to leaven the Mind into Vanity, Profaneness and Infidelity; and also kept in Innocency of Life, Sobriety of Manners, Plainness of Habit, and Soundness of Speech that cannot be condemned. And in order that the Mind may be more effectually guarded and preserved pure, it is earnestly recommended to Parents and others, to consider the Disadvantage of placing them out for Education or Busines, where they must unavoidably be subject to the Dangers of mixt Company and Conversation, by which the good and salutary Impressions, heretofore made on their Minds, may be effaced, the Effect of present Visitations prevented, to their great if not irretrievable Loss. page 3, 1762.— See more on this Subject under the Head PARENTS.

ELDERS, must not be Self-will'd, nor soon angry. page 2, 1673.

— But watch over the young Generation, that Sobriety, Plainness and Virtue, be exemplarily recommended by them. page 2, 1709.

None

None to exercise Rule in the Church, but such as are unblameable. page 3, 1715.

Elders entreated to take the Oversight of the Flock of Christ, not by Constraint, but willingly ; to help the Weak, confirm the feeble-minded, and gather the Scattered to the one Shepherd. page 3, 1727.

Whatever your Advancement in the Work of Religion, or your Services in the Church, may have been, you have as great Need as ever, to dwell in an humble State of Watchfulness ; for some, whom the Lord hath favoured when low and humble, by giving Way to the subtle Temptations of the Enemy, under the specious Pretence of Enlargement and Freedom of Spirit, become exalted in their Minds, declined from their first Love, and by an unguarded Conduct, lost their Esteem and Service in the Church, and brought Dishonour on the blessed Truth. See 1 Cor. x. 12. page 3, 1743.

That the Elders, in their several Monthly-meetings, be mindful of the Advice of the Apostle, *to watch over the Flock of Christ*, within the Compass of their respective Meetings ; to advise and assist the Weak, and use their Endeavours to restore such as have gone astray ; and to encourage the Appearance of Good in all ; and duly to attend Meetings for Worship ; and that they would visit such in a Spirit of Love, that the hindmost of the Flock may be brought forward, and none dispersed or lost. page 2, 1744.

FAITH.

FAI T H. Friends exhorted to hold fast the Profession of the Faith of our Lord Jesus Christ without wavering, both in respect to his outward Coming in the Flesh, his Sufferings, Death, Resurrection, Ascension, Medication and Intercession ; and to the inward Manifestation of his Grace, powerfully working in the Souls of Men, to the subduing every evil Affection and Lusts, and to the purifying of our Consciences *from dead Works to serve the living God* ; that through the Virtue of this Faith, they may become strong in the Lord, to worship him with Acceptance in a lively Frame of Mind, and preserve from Drowsiness and a lukewarm Spirit. page 4, 1736.

— Abide stedfast in the Faith of our Lord and Saviour Jesus Christ, and take heed of being seduced by the Craft and Subtlety of designing Men ; some of whom have published Books, tending to alienate the Minds of Men from the true and saving Faith, and to lead them to a Disesteem of the holy Scriptures, and the Principles of the *Christian* Religion therein contained : Beware, lest any of you, who profess the Light of Christ, be drawn aside and diverted from your Obedience to the holy Cross, by imbibing such Principles as would promote a Disbelief of the Gospel necessary to be believed in, in order to Salvation. page 3, 1750.

FASTS. As the merciful Visitations of the God of all Grace are still renewed, through Jesus Christ our Lord, by him to reconcile all

all Things unto himself, let us receive with Meekness *the ingrafted Word*, that we may experience an Advancement in the Work of Redemption, and our Minds be established in Peace: And as we are preserved in a constant Sense of his Justice, Wisdom and Mercy, we shall fear always, and therein *fast acceptably* to the Lord; and being enabled to wash our Hands in Innocency, may compass the Altar of God. An humble and grateful Sense of the Mercies of our heavenly Father will remain with us, and fill our Hearts with Thanksgiving and Praise to himself, a Tribute ever due to him from all his People, and acknowledged with the deepest Solemnity; not with those tumultuous Demonstrations of Joy, attended with Rioting and Drunkenness; and instead of being acceptable to an holy pure God, rather tend to increase the Weight of National Transgressions. page 4, 1759.—See more on this Subject under the Head THANKFULNESS.

FIGHTING, and BEARING ARMS. Friends advised strictly and carefully to maintain that ancient and honourable Testimony against it; being a Doctrine and Testimony agreeable to the Nature and Design of the *Christian Religion*, and the universal Love and Grace of God. page 3, 1730.

— As it hath pleased the Lord to gather us to be a People, and to unite us in Love one unto another, and to the whole Creation, by subjecting us to the Government of his Son, the Prince of Peace, it behoveth us to hold forth

forth the Ensign of the Lamb of God, to love Enemies ; wherefore we entreat all our Society, to be faithful to that ancient Testimony against bearing *Arms* and *fighting*, that we may demonstrate ourselves to be real Followers of the Messiah, the peaceable Saviour, and to ascribe our Deliverance to his Mercy and Goodness ; and to beseech him to shorten his Judgments in the Earth, by reconciling the World unto himself, and one unto another. page 3, 1744.

GOODES of sundry suffering Friends, which they had bought, return'd to their Creditors, that they might not lose, or have took from them what was not their own. page 2, 1683.

GOVERNMENT. All Friends desired to live inoffensively and thankfully towards it, having found it favourable towards us on several Accounts. page 1, 1696.

— And avoid defrauding it of its Dues, by indirect Methods in Trade and Merchandise. page 2, 1703.

— And by blameless Conversation and just Dealing, engage it to continue the Liberty we enjoy. page 3, 1704.

— And in Humility walk worthy of that Mercy. page 3, 1705.

— And not defraud or diminish its Customs or Excise. page 2, 1709.

But

— But walk inoffensively under it. page 3, 1712.

— In all Godliness and Honesty, rendering to the King his Due in Taxes, Customs, &c. page 4, 1715.

— *The above Advice again recommended*; and Friends advised not to buy Goods reasonably suspected to be run. page 2, 1719.

— *Again referr'd to, and earnestly press'd.* page 2, 1721.

— Friends advised earnestly to be particularly careful to behave with all Dutifulness and Gratitude; and to discourage every the least Appearance of indecent Freedom, or Mark of Dissatisfaction, in Word or Writing, relating to the Government. page 2, 1730.

— Friends recommended to continue in their Duty of not defrauding the King in any of his Duties or Excise. page 3, 1733.

— *Again recommended.* page 3, 1734.

— Friends recommended to the Continuance of that necessary Duty; and desired every where to be careful to discourage such Practices as unjust, but also inconsistent with that Gratitude, which we as a People ought to express towards a Government, to whose Lenity and Goodness we are obliged for the Privileges we enjoy. page 3, 1736.

— As it is with Joy we behold the Prospect of Peace, may the God of Love and Peace grant Success to the Endeavours of our King, under whose Government we enjoy our Civil and Religious Liberties; for which, it behoveth

us to demonstrate our Gratitude by due Returns of Fidelity and Affection. page 2, 1748.

As it behoveth us, as obedient Subjects, religiously to observe the close Connection of those excellent Precepts, *Fear God, and Honour the King*; so let us be mindful, not to defraud the King of any of his Customs, Duties, or Excise, nor to deal in Goods suspected to be run; nor in any wise to be concerned, for private Gain, in any manner of Trade prohibited by Law. page 3, 1753.

We observe, with great Satisfaction, that Friends are generally careful not to defraud the King in any Branch of his Revenues, nor to deal in Goods clandestinely imported; we most earnestly exhort, the same Care may be continued; and that Friends keep clear of purchasing such Goods, either for Sale or private Use, from Motives of Gratitude to the Government, and Justice to our fellow Subjects; for tho' we cannot, for Conscience-sake, actively comply with some Things enjoined by human Laws, yet we should render to *Cæsar* the Things that are *Cæsar's*, and be punctual in the Payment of every Tribute which we can justly do. page 2, 1757.

As we are religiously engaged, to render unto God the Things that are his; in bearing our Testimony to a free Ministry, we shall find it our indispensable Duty, to continue stedfast in our Principle against defrauding the King in any Part of his Customs, Duties or Excise; respecting which, to our great Satisfaction we find,

find, Friends are generally clear ; yet some may be exposed to the Temptation of buying run Goods for private Use : We desire it may be impressed on all, to be conscientiously concern'd to avoid and discountenance a Practice so iniquitous in itself, injurious to the fair Trader, and not supported but by Fraud and Violence. page 2, 1762.

GUARDIANS, see WILLS.

GUIDANCE of the SPIRIT. Friends earnestly and principally recommended, in an especial manner, to have a continual Regard to the perpetual Guide and Director which our Lord Jesus Christ hath sent in his Name, even the *Spirit of Truth* : To this the primitive Church was gathered ; by this were both *Jews* and *Gentiles* baptized into one Body ; through this Spirit the Believers had Access to God ; this gave them a right Understanding of the Things of God, and it was this that supported them, in their Testimony, against the Corruptions of the World, and gave them Prevalence over the Power of Death and Darkness. Disregarding this heavenly Guide, introduced a grievous and almost universal Apostacy ; but it pleased God, after a long and dark Night, to restore Paths to walk in, and to revive the long exploded Doctrine of the *Guidance of his holy Spirit* to lead into the like Purity, Plainness and Simplicity. By closely attending to the Conduct of this holy Spirit, you will experience Wisdom to know, and Power to do, the Will of God. page 2, 3, 1741.

Let

Let every one closely attend to the Voice of the holy Spirit in his own Soul, which only can secure you from being drawn aside by the Doctrines and Traditions of Men, (See *Mark xiii.21.*) and enable you to say with Peter, *LORD, to whom shall we go? thou hast the Words of eternal Life.* *John vi. 68.* page 3, 1745.

As every one of us shall come to live in an holy Subjection to the Spirit of Truth in himself, he will clearly discern the Necessity of abiding faithful to its Discoveries, in every Branch of our *Christian Testimony*; it will instruct us to form a right Judgment respecting ourselves, and shew us what our Life is, *even a Vapour that appeareth for a little Time, and then vanisheth.* It will teach us the Knowledge of the World, and its Uncertainty; it will wean us from a Dependance on earthly Things, and place our Affections on Things that are above; it will withdraw us from the inordinate Love of temporal Enjoyments, to the earnest Expectation of eternal Felicity; from that which perisheth with the using, to the Reward of the Righteous, *the Crown of Glory.* page 2, 1746.

As our Forefathers and Predecessors were led and directed, by the Spirit of Truth, publickly to proclaim thei Sufficiency of the Grace inwardly manifested; we earnestly desire that, above all Things, the Directions of this heavenly Monitor be carefully observed, which will give us the clearest View of our several Duties,

Duties, and guide us *into all Truth*. Let us beware, lest any of us fall away, and lose Sight of that inward and unerring Guide. page 3, 1749.

— We forbear at this Time, the Repe-tition of many Advices heretofore given you, and recommend you to the heavenly Guidance of the holy Spirit in yourselves, which will instruct you to avoid every Appearance of Evil, and is able to preserve your whole Spirit, Soul and Body blameless, *unto the Coming of the Lord Jesus Christ*. page 3, 1750.

— That ye may be blameless and harm-less, the *Sons of God without Rebuke*, we recom-mend you to the Light of Christ in your own Hearts, and to the Precepts of his holy Spirit. As you yield Obedience thereto, you will be made wise *unto Salvation*, and perfectly in-structed to discharge the Duties of your several Stations; and taught the Rules of Temperance and Sobriety; and this will instruct Husbands, Wives, Parents, and Children, Masters and Servants, in their respective Duties. page 4, 1752. See also page 3, 1753.

— We exhort you, Brethren, above all things to give Attention to, and have your Dependance on the Spirit of Christ, the Word of divine Wisdom, the universal Teacher, the only Searcher of every secret Thought, and Discoverer of the *Intents of the Heart*. page 2,

1755.

— We recommend you to the Leadings and Directions of his Grace and good Spirit,

D

which

which he hath given to guide you into all Truth. page 4, 1756.

GUNS, see SHIP MASTERS.

HABIT, see PLAINNESS.

HUMILITY. Beware of the Wisdom that is earthly, sensual, and puffeth up the Mind ; but be ye like our great Pattern, meek and lowly in Heart, not seeking your own Glory, but his Honour. Be ready to every good Office of Love ; encourage the honest and sincere in Heart, and strengthen the feeble-minded under their Trials and Conflicts ; so shall ye become as nursing Fathers, and nursing Mothers, in the Church of God. page 3, 1743. *See also the Advice to ELDERS, page 3, 1743.*

— Abide in Humility ; let neither the Apparel of your Persons, nor the Furniture of your Houses, carry with them any Appearance of Contradiction to the Plainness of your Profession. page 3, 1754.

— As at other Times, so now again, we exhort you often to retire inwardly, in great Humility of Mind and Self-abasement, to the Lord our God, who gives Strength to his poor depending Children, that have not Power nor Might of their own. page 2, 1755.

JUDGMENTS

JUDGMENTS (of God) upon Persecutors and Informers. An Account thereof to be kept in each Monthly and Quarterly Meeting, and sent Yearly to *London*. page 1, 1682.
Again recommended. page 1, 1694, and also in page 2, 1695.

LIBERALITY. As it hath pleased God to favour many amongst us, with the outward Blessings of this Life in so plentiful a manner, as that we are placed in a Capacity of doing much Good, and of exercising the Offices of *Christian Love and Charity* to the Poor and Needy ; we earnestly recommend to the Practice of those, whom God hath so favoured, the excellent Advice given by the Apostle in *1 Tim. vi. 17, 18, 19.* page 3, 1750.

Let such of you, as are blessed with the Affluence of outward Things, freely and liberally administer of your Abundance, to the Relief and Assistance of your Brethren who stand in need. page 4, 1754.

We think it incumbent upon us, in this Time of Scarcity, particularly to impress it upon our Brethren, to open their Hearts and Hands freely, for the Relief of the Poor and Needy of all Denominations : Those of Affluence especially, ought ever to bear in mind, that none are intrusted with Riches, that they

D 2 may

may indulge themselves in Pleasure, or for the Gratification of Luxury, Ambition, or vain Glory; but, *to do Good, and communicate thereof.* page 33, 1757.

LIBERTY of CONSCIENCE being granted and declared, Friends agree to return thankful Acknowledgments to the King therefor. page 2, 1687.

Friends exhorted to use it to the Honour of God. page 1, 1688.

MARRIAGE, and MARRIAGE-ENGAGEMENTS. Parents and Guardians of Children, desired to take especial Care to prevent them from any Entanglement, on that Account, before all Things relating to their outward Estates, be firmly agreed on both Sides, that no Breach may be made on Account of outward Things, to the Hurt and Prejudice of young People; who are advised, not to make any Motion or Procedure, one with another upon the Account of Marriage, without first acquainting their Parents and Guardians therewith, and duly waiting upon them for their Consent; and waiting upon the Lord, for Counsel and Clearness, before they make any Motion or Procedure with any, in order to Marriage. page 1, 1690.

That Care be taken about Consent of Parents, due Publication, and solemnizing in a Meeting

Meeting appointed for that Purpose. Friends again advised against Marriage of near Kindred ; by Priests ; or with Persons Unbelievers ; and against too early Proceedings in second Marriages, after the Death of Husband or Wife. page 1, 1691.

Friends earnestly requested to publish all intended Marriages, at least twice, before solemnizing. page 2, 1692.

That Care be taken, that Friends Children marry not Persons out of our Society ; nor without Consent of Parents, &c. nor with any near Kindred, contrary to the Law of God. page 2, 1695.

The Judgment of the Yearly-meeting is, That if any Person, reputed a *Quaker*, endeavour to entangle the Affection of any young Woman professing Truth, in order to Marriage, without the Privity or Consent of her Parents or Guardians, (whether Friends or not) that they ought not to be allowed, or permitted, to pass the Meetings till they condemn their Offence, and give Satisfaction. page 2, 3, 1707.

That Friends be zealous against Mixt-marriages, that their Children be not alienated from Truth thereby. page 2, 1708.

Advise, that none make the Earth, or the World, the Ground of their Choice in Marriage, but seek the Lord for Counsel and Direction. page 3, 1710.

And that our Moderation do appear, by our keeping within the Bounds of Truth,

Sobriety and Temperance, in and about Marriages, doing all to God's Glory. page 2, 1712.

Friends to advise their Children, not to marry with Persons not of our Society ; and that each Particular and Monthly - meeting, endeavour to stop the said Evil, by admonishing such as may attempt so to marry, to desist ; but if they refuse to take Counsel, or privately go on to marry, that they be dealt with according to the good Order of Truth, and Judgment fixed upon all such. page 1, 2, 1719.

Parents, who have Children to dispose of in Marriage, advised not to make it their first and chiefest Care, to obtain for them large Portions and Settlements ; but that they may be joined in Marriage with Persons of religious Inclinations, suitable Disposition and Temper, Sobriety of Manners, and Diligence in Business ; which are Things essentially necessary to a comfortable Life ; and guard against Mixt-marriages, and unequally yoking of their Children therein. page 3, 1722.

Children again advised to consult their Parents, before they let out their Minds, or entangle their Affections. page 3, 1723.

Parents again advised, not to make earthly Riches the chief View or Cause of Consent in Marriage. page 3, 1724.

The above Advice, in the Year 1695, again repeated, and the Advice of several Servants of Christ referr'd to, (suppos'd to be a Minute in 1687, sign'd by many Friends, against

against Marriage of near Kindred.) page 2,
1727.

— The good Order of Friends, relating to Marriage, *farther recommended*, that it be carefully preserved and duly maintained, in the first and earliest Proceedings leading thereunto, &c. And if any Person, contrary to the established Order of Friends, should presume to take each other, in any Meeting of Worship, without the Consent of the Monthly-meeting to which they belong, such Proceeding being of a clandestine Nature, tending to make void the just Care of Friends ; and that each Monthly-meeting doth not fail to testify against the Practice and Persons concerned therein ; to preserve the Body from the just Imputation of allowing or approving that Practice ; and that due Regard be had to former Advice, respecting Marriage, between near Relations, and Intermarriages with Persons not of the same Faith and Profession with us. page 2, 1730.

— *The Advice in 1719, repeated in page 4, 1738.*

MEETING-HOUSES, &c. Such Friends, at the Purchase of Meeting-houses, &c. as have given in their Names as Purchasers, are desired to own, and stand by the same, in Times of Trial, to prevent its being taken from them for want of Owners : Such as cannot, are desired to surrender. page 2, 1682.

— All Meeting-houses, or Mansion-houses where Meetings are or may be held, to be entered

entered on Record as the Law directs. page 2, 1691.

MEETINGS for WORSHIP. Meetings both on First-days and Week-days; the several Quarterly and Monthly-meetings desired to stir up and exhort Friends to Diligence in attending them. page 1, 1688.

— That Friends be diligent in keeping their Week-day Meetings, as duly as on First-days, for God's Worship and Service. page 1, 1691.

— *Again advised to.* page 2, 1697.

— Elders to be exemplary therein. page 2, 1705.

— Friends advised, to keep their Children to a constant, seasonable and orderly frequenting of Week-day and First-day Meetings, instructing them to have their Minds stay'd on the divine Gift, to wait upon God therein. page 2, 1723.

— And not neglect the Attendance of them, though held in Silence. page 3, 1724.

— And in such Meetings wait on God, in his Spirit, to renew Strength, and witness him a sufficient Help; rememb'reng his early Visitations in the Assemblies of his People, where he broke in upon their Hearts with his Power and Love, and did, in the needful Time, administer Help, Comfort and Counsel; whereby they have been upheld in a faithful Testimony. page 2, 3, 1725.

— *The Advice given in 1723 referr'd to;* and that Elders and Heads of Families be good Examples

Examples therein, and bring their Children and Servants to them. page 3, 1729.

— *Again repeated.* page 3, 1732.

— That Friends encourage their Children and Families to attend Meetings for Worship, and to behave themselves with Seriousness and Gravity; and be regardful of the good Counsel of such as minister. page 3, 1733.

— *The above Advice farther pressed;* not in a meer formal and customary Attendance, but in a serious and diligent waiting upon the Lord; and when travelling Friends are concerned for the preaching and spreading of the Gospel, Friends advised, where Meetings are settled, and when such Friends visit them, to give Notice thereof to sober and well-inclined Neighbours; a Means which the Lord has been pleased to make Use of, for the gathering of many out of the World unto himself, through the Power of Life faithfully preached.

page 3, 1734.

— *Former Advices renew'd;* That Friends in their several Counties and Places, be diligent in attending religious Meetings for the Worship of God, not only on First-days, but on other Days of the Week; and as there is a great Neglect in this respect, it is believed to be owing to a being overcharged with the Cares of this Life, the Deceitfulness of Riches, and the Love of other Things, which choaks the good Seed, so that Love to Religion, and the Worship of God, decays and grows cold. page 4, 1735.

Friends

— Friends entreated tenderly, both by Word and Example, to excite the Youth to a diligent Attendance of our Meetings for Worship, not only on First-days, but also on the other Days of the Week. page 3, 1736.

— And that those, blest with outward Substance, be more diligent in attending Meetings for Worship and Discipline ; that when called to an Account of their Stewardship, they may render the same with Joy. page 2, 1737.

— Friends exhorted, to wait for the renewed Enjoyment of the Power of Truth upon their Hearts ; and in a conscientious Suffering for their *Christian Testimony*. And as many of us have experienced Consolation by waiting in Silence, and humbly waiting upon the Lord alone, Friends exhorted to observe the Hours appointed for religious Worship, and that when together, they labour to feel their Minds abstracted, from visible Objects, into true Stilness and Nothingness of Self, wherein the Teaching of the holy Spirit is witnessed ; and have a Relish and Savour of the Ministry. page 3, 1738.

— The Advice before given, in the Year 1734, referr'd to, and again recommended ; also the Advice, given in the Year 1738, recommended again to the especial Notice of Friends, beseeching them to call to Remembrance the Care, which was upon our Ancients, for the keeping up their Meetings for Worship ; what Longings in their Souls for the Meeting-day ; in what Awfulness did they sit before the Lord

Lord, in Expectation of witnessing the blessed Promise of Christ fulfilled among them, namely, *his being in the Midst of them.* Mat. xvii. 20. Oh ! how were their Hearts tendered in a Sense of his Love, and Life-giving Presence. Let none be ashamed of this, but yield to its Operation. See Isaiah lxiv. 1. and Psalm li. 17. page 3, 4, 1739.

— In all your Meetings, appointed for religious Worship, wait, with Reverence and Devotion of Heart and Soul, for the Power and Life-giving Presence of God, which is the Crown and Diadem of our Assemblies ; take Care, in this Day of Ease and Liberty, lest a Spirit of Lukewarmness and Indifferency prevail over you, to the stopping up the Streams of the Water of Life, rendering you like the barren Heath in the Wilderness ; and be watchful, that an indolent and sluggish Disposition appear not, to the Stumbling of serious Inquirers. page 3, 1741.

— Wait in humble Reverence for the Influence of the Word of Life ; set not forward Self to work, but patiently attend and wait for the Gift and enlivening Power of the divine Spirit, without which your Performances will be unacceptable, and like those of old, of whom it was said, *Who bath required this at your Hands ?* Isaiah i. 12. page 3, 1742. See also page 2, 1743.

— Let your Minds be seasoned with an awful Sense of real and true Devotion, and be ye exemplary to the Flock of Christ ; let the solemn

Solemn Gravity of your Deportment demonstrate, that you are in earnest in the great Duty of worshipping God. page 2, 1744.

— We renew our former Exhortations, to excite you to a diligent Attending of Meetings for divine Worship, both on First-days and other Days of the Week, and at the Hour appointed ; and when met, to wait in awful Silence for divine Life, guarding against a dull and heavy Disposition, and labouring to bring your Thoughts into a quiet Subjection to the Spirit of Christ, not having your Eye to Man, but to the Lord alone. page 3, 1747.

— Our Advice and Exhortation is, That all Masters of Families, Parents, Guardians, and Tutors of Children, would frequently put in practice the Calling together of their Children and Household, to wait upon the Lord in their Families ; that receiving Wisdom and Counsel from him, they may be enabled seasonably to exhort and encourage them to walk in the Way of the Lord. In all your Assemblies for religious Worship, let your Minds be retired, and your Thoughts abstracted from earthly and temporal Affairs, and fixed on Things that are above ; that your Minds may be season'd with an holy Awe and Reverence, and your Affections wean'd from earthly Things, and stay'd on heavenly and holy Concerns ; that you will not be apt, at the Close of your Meetings, hastily to enter into Discourses about the Affairs of Life, much less,

less, the vain Amusements thereof ; a Practice inconsistent with Gravity. page 2, 3, 1748.

— Retirement of Mind in Meetings *further advised* ; And as there are Friends well qualified, who, from a true and living Concern for the spreading of Truth among the People, are induced to travel to and fro ; we recommend, that when any such shall visit your Meetings, Friends would be industrious in giving Notice thereof, that the Service of those faithful Labourers may be the more extensive and effectual. page 2, 1749. *The above Advice, of 1748, referr'd to in page 3, 1749.*

— It is matter of exceeding Grief to the wise-hearted, to observe the manifest Lukewarmness and Indifferency which too many, under our Profession, discover in their Deportment in our religious Assemblies, in a manner void of that Gravity, Devotion, and Reverence, which necessarily attend the Worship of God in Spirit and in Truth. page 2, 1750.

— Let us consider one another, to provoke unto Love and to good Works, *not forsaking the Assembling of ourselves together, as the manner of some is*, but exhort one another to the great and necessary Duty of publickly maintaining our religious Assemblies, on First-days and other Days of the Week ; and that your Deportment be grave and serious, and to wait in Lowliness and Humility of Mind, as at his Footstool. page 4, 1751.

— As we become united to God, and one unto another, we shall experience the attracting Power

Power and Force of divine Love, drawing and strongly inclining our Hearts to a constant Attendance at the appointed Times, and Places for the publick Worship of God, who is Love: This divine Love induced our worthy Elders to maintain their religious Assemblies with an invincible Constancy, for they followed the Call of Christ, their heavenly Shepherd, to those Places of Feeding. page 3, 1752. See also page 3, 1753.

— We remind you of a Token of Degeneracy, too visible among us, viz. A Negligence of attending our appointed Meetings of Worship, both on First-days and other Days of the Week; a Neglect which calls for seasonable Reproof, and a pressing Exhortation, that a religious Concern of attending all your Meetings, and especially of your Week - day Meetings, may grow, increase, and become more general, as suitable Opportunities of abstracting your Thoughts from the Hurries and Incumbrances of worldly Affairs, and of habituating your Minds to a serious Meditation on heavenly Things. Let not the Shallness of your Number discourage you. See Mat. xviii. 20. page 3, 1754.

— But Brethren, let us beware lest, like the ungrateful and degenerate Jews of old, our Offerings, through Disobedience and Infidelity, become unsavoury, and rejected of him who is of purer Eyes than to behold Evil, and who cannot look on Iniquity with Approbation. As such a solid Concern, and reverent Awe, shall

shall prevail upon, and influence your Spirits in religious Meetings, and your Hearts fixed on Things of a spiritual Nature ; on your Departure thence, you will not be easily, nor presently drawn aside into Conversation about earthly and temporal Affairs ; they will, comparatively, appear trifling and insignificant.

page 2, 1755.

— Let us ever keep in Remembrance, that it is under the immediate Teaching and Influence of the holy Spirit, that all acceptable Worship is performed, and all true Gospel Ministry is supplied ; that this pure and powerful Influence, in Vessels sanctified and prepared by the divine Hand, is the essential Qualification to that Work.

page 2, 1758.

— Notwithstanding the frequent and earnest Advices, to promote a diligent Attendance of Meetings for Worship, on First-days and other Days of the Week, we sorrowfully observe a great Remissness therein, especially in the latter ; we therefore exhort such as through fear of neglecting their temporal Concerns, are kept from Meetings, seriously to consider that gracious Promise, *Seek ye first the Kingdom of God, and his Righteousness, and all these Things shall be added, Mat. vi. 33.* some of us having to testify, by blessed Experience, that our Affairs have not suffer'd by our giving up our Time, the few Hours set apart for religious Worship ; but on the contrary, our Minds have been thereby greatly strengthened to come up, with Propriety, in the Duties we owe

owe to God, to our Families, and to all Mankind. —— When our honourable Predecessors had reason to expect, they should be driven into noisome and pestilential Prisons, sent into Banishment, or subjected to other grievous Sufferings, they failed not constantly to keep their Meetings, at the Hazard of their Lives, Liberties and Properties, page 4, 1758.

—— Ever since we have been a People, we have held it to be our indispensable Duty, frequently to meet together, to pay our publick Acknowledgements to the great Author of our Being and Well-being, and to bear open Testimony to the Purity of that Worship that he requires ; let not any be negligent in giving due Attendance at the Time and Place appointed : It is an awful thing to approach the Presence of the infinite *Majesty* of Heaven and Earth, the *Dread of Nations*. Let due Reverence possess every Mind upon these solemn Occasions, that no Lightness, or Airiness appear in their coming in, nor any restless Motions or Noise be made, which may disturb the Solemnity of the Meeting ; but that all may demonstrate, they come not to gratify the itching Ear, or to entertain a vain Curiosity, but to worship God in Spirit and in Truth. page 3, 4, 1759.

—— When it pleased the Lord to visit our Predecessors in the Truth, they were as Sheep without a Shepherd, without a Place of Feeding, or a Fold of Rest ; scattered, as many are at this Day, on the barren Mountains of Forms and

and Traditions, yet inwardly hungering after Substance, which they saw not how to obtain; It pleased the Author of those secret strong Desires, in his own Time, to open to their Understandings the Nature of his Kingdom, the Spirituality of that Worship which was acceptable to him, and the blessed Advantages of his Gospel, when received, not in Word only, but in Power.

As their Minds were thus enlightned, an awful Sense of the Lord Almighty prevailed therein, and led them, from a Dependance on outward Performances, to a silent solemn Adoration in Simplicity of Heart, humbly waiting for that Help, without which none can worship with Acceptance. In this Frame of Mind they were made sensible of the Accomplishment of his Promise, that *those that wait upon him should renew their Strength.* Hereby they were enabled to endure a Fight of Afflictions, to which they were exposed for the Sake of their *Christian Testimony*; for against them, it may be truly said, no Accusation was found, but *concerning the Law of their God.* And as it hath pleased God, clearly to manifest amongst us the Way of Life and Salvation, and to instruct us where and how to wait upon him, prize these precious Privileges; keep all your Meetings in the Name of the Lord, let your Minds be established in an humble waiting upon him with Reverence and Fear, so shall Strength be added to your Strength; and being more closely united to him, you will

E experience

experience the Indwelling of his blessed Spirit ; and as an Increase of Access to the Fountain of Mercies is experienced, our Advices to the constant Attendance of Meetings for religious Worship will become less necessary ; our Resort to them will be with Diligence, and a careful Observance of the Hour appointed ; our Demeanour in them will manifest an humble and single Trust in that Power which is *a Covert from the Storms, a Shelter from the Tempest, and as Rivers of Waters in dry Places* : So shall we be enabled, as watchful circumspect Servants, to stand fast in our Stations, being Preachers of Righteousness to the World, and, as good Stewards in the Household of God, instruct, reprove, and restrain those under our Care with Wisdom, Long-suffering, Meekness, yet Authority. page 2 and 3, 1761.

MEETING-YEARLY. The Intent of its assembling is to promote God's Honour, and maintain our *Christian* Society and Religion, in Life and Practice, in all the Parts and Branches thereof. page 1, 1695.

— And for the Increase of *Christian* Love, Unity, and good Order in Christ Jesus. page 1, 1698.

— Friends reminded, that the Intent and holy Design of its annual Assembling, in its first Constitution, was for the great and weighty Oversight and *Christian* Care of the Affairs of the Church, pertaining to our holy Profession and *Christian* Communion ; that good Order,

Love

Love and Concord, may be maintained. page 1, 1718.

— The Epistles and Advices thereof to be committed, by each Quarterly and Monthly-meeting, to some suitable able Friend, to whom Friends may have Recourse as Occasion may require, or may be read at suitable Opportunities. The Accounts of the Affairs of Truth that are sent up to the Yearly-meeting, whether from Yearly-meeting, Quarterly or Monthly-meeting, to be read and approved, if possible, in their respective Meetings, before signed on their Behalf. page 4, 1719.

M E E T I N G S of D I S C I P L I N E, *Quarterly* and *Monthly*. Quarterly-meetings, if they see meet, to get the Statute-book at large, for their better understanding of suffering Cases. page 2, 1682.

— Quarterly and Monthly-meetings exhorted, to be careful and mindful of the Preservation and Good of Children, in the great Concern of Marriage. page 1, 1690.

— Monthly-meetings are about one Hundred and fifty one in *England* and *Wales*. page 3, 1691.

— Who are advised to keep up *Christian* Order and religious Discipline in the Church. page 2, 1697.

— Quarterly and Monthly-meetings advised, to manage the Affairs of Truth in a calm, meek and gentle Spirit, without Heats, Discord, and Contention. page 2, 1705.

— And commit the Epistles and Advices of the Yearly-meeting, whether printed or written, to some suitable able Friend, to whom Friends may have Recourse as Occasion requires, or may be read in Meetings at suitable Opportunities. page 3, 1719.

— And use their utmost Endeavours, by a watchful Eye, to prevent as much as in them lies, all Friends from launching so into the Affairs of the World, as to wrong other Persons of their just Proportion, and thereby causing Reproach and Scandal. page 2, 1728.

— And stir up Parents and Guardians, to a religious Care in the Education of their Youth. page 3, 1731.

— And stand faithful in their Testimony against Tithes, Priests Maintenance, & Church-rates, so called; and tenderly advise and exhort their respective Members, to stand faithful in that Testimony; and where any Friends are found weak and deficient therein, that they deal with such in the Spirit of Love and Wisdom, according to former Advice, particularly that in 1706. — And exhort their Members to bring in the Account of their Sufferings, &c. that they may be duly recorded, and brought yearly to the Yearly-meeting, agreeable to the Epistle of 1687. — Also have a watchful Eye over their Members, and where they observe any Deficiency in discharging their Contracts or just Debts in due Time, or give reasonable Suspicion of Weakness or Negligence; that Friends advise them to a suitable Care,

Care, and necessary Inspection into their Circumstances, in order that they may be helped: And if any proceed contrary to such Advice, and by their Failure bring Reproach on the Society, that then Friends justifiably may and ought to testify against such Offenders. — And stir up Friends to Diligence, in instructing their Children and Families in the Doctrines and Principles of the *Christian* Religion, and in reading of those sacred Writings, wherein it is plainly set forth; and encourage the well-inclined to attend the Service of Monthly and Quarterly-meetings. page 2, 3, 1732.

Friends desired to encourage such Youth as are regular and sober in their Conversation, to frequent our Monthly and Quarterly-meetings, that they may see the Care which is taken for the Maintenance of our Poor, and the Preservation of our *Christian* Discipline, and thereby become more useful in their respective Meetings, and to the Church in general. page 3, 1736.

And, as much as in them lies, take Care that the Business of Monthly-meetings be transacted by Persons who are well grounded in the Principles of Truth; and not to such as know not their own Spirits seasoned by the Work of Truth in themselves; but encourage grave and solid young Persons, and endeavour to bring them forward in the Service of Truth. page 3, 1738.

In all Meetings of Discipline, where different Sentiments may arise, let all be guided

by the *Christian* Spirit of Peace and Love ; and in every thing disputable, conduct yourselves with that Calmness of Reasoning, which tends to convince the Understandings one of another. *See page 4, 1742.*

— As the original Purpose and Design of our Annual Assemblies, as also of Quarterly and Monthly-meetings, was the Exercise of a prudent and *Christian* Care and Oversight of the Churches in general, it behoveth us, in all our Assemblies, to have our Minds seasoned with a Sense of the Weight of the Work we are engaged in, and to exert ourselves with an holy Zeal for the Cause of God, and the Promotion of his Truth ; carefully watching against an exalted Spirit, which would strive for Mastery and Dominion ; labouring in Love and Meekness of Wisdom, to be helpful one unto another. *See Phil. ii. 3. page 2, 1747.*

— In Meetings of Discipline, keep under an holy Subjection to the Spirit of Christ, that the Affairs of Truth may be carried on in Love and Meekness. *See 1 Tim. v. 17. page 2, 1749.*

— Friends exhorted, in their Monthly-meetings, where they have Knowledge of any of their Members who have received, or may be in danger of receiving, Principles destructive either of Religion or Morality ; to deal with all such in a Spirit of Love, in order to shew them the dangerous Situation they are in, and, if possible, to convince them of their Errors, and

and reclaim them therefrom. page 3, 1750.
See page 3, 1759.

MEETINGS - PARTICULAR, advised to keep their Authority in the Power of God, and Unity of his blessed Spirit. page 3, 1693.
 —— Each Meeting to appoint some faithful Friends, to see the several Testimonies of Truth kept up. page 1, 1698.

MEETINGS for WOMEN, to be encouraged, and settled where wanting, and with Convenience, knowing their Service. page 1, 1691.
See also page 2, 1704.

— Again recommended to each Quarterly and Monthly-meeting, to encourage and set them up where wanting. page 3, 1707.

MERCY. Where any are found short, weak or faulty, that they be admonished and fought in the Spirit of Love and Charity, wherein Mercy, mixt with Judgment, may appear over all our Works ; that it may be seen to all, that Church-love abounds before Church-censure comes, and that the Gospel Spirit is the Spring and Motive to all our Performances, as well in Discipline as Worship. page 1, 1703.

— Mercy and Compassion to be extended to those that are tenderly affected, for their Growth and Encouragement in the Truth. page 3, 1709.

MINISTERS and MINISTRY. Friends should be aware of such, and give no Encouragement nor Countenance to them who go rambling idly up and down the Counties,

under Pretence of preaching Truth, who are out of the Unity of Friends in their own County, whose Conversations and Examples are not savoury, as becomes the Truth; Friends advised to warn them to return, and settle in their Places and honest Employments, and seek Unity with their own Meetings. page 1, 1689.

— Ministers advised to visit the Heritage of God, in their Meetings especially where least frequented. page 1, 1695.

— Friends advised to use Caution, so as not to be imposed upon by Impostors or Cheats pretending to the Ministry; and where there is Doubt or Question of the Ministry of any Persons, in that Case that such be call'd upon for Certificates. And it is recommended, that Quarterly and Monthly-meetings see that such Friends, who travel in that Work, go in the Unity of the Meetings to which they belong, and with Certificates therefrom; and that the said several Meetings watch over such as may be young in the Ministry, to see that they walk humbly and wisely; that as on the one hand, nothing truly tending to the Glory of God, and Edification of his Church, may be discouraged; so on the other hand, where any thing appears which may make Advice necessary, that the Elders and Ministers do, in the Wisdom of God, give their Advice thereupon, with due Regard to the State of Weakness and Childhood that such may be under. page 2, 1720.

That

— That Ministers and others, in preaching, writing, &c. about the Things of God, keep to the Form of sound Words in Scripture Terms. page 2, 1728.

— *The due Observation, and careful Regard of the Minute in 1728, relating to the Ministry, and granting Certificates, recommended; and Friends desired to call on Strangers for such Certificates, to prevent being imposed upon.* page 2, 1730.

— We earnestly caution and entreat all such among you, as find themselves concern'd to exhort and admonish others, that they be especially careful of their own Conduct; that by circumspect-walking in all Holiness of Life and Conversation, they may become living Examples of the Purity and Excellence of the Advices they recommend. page 3, 1748.

— And as to such whom God, having endued with Knowledge and Experience of the cleansing Operations of his Spirit, hath concerned to minister unto others; let them adorn the Doctrine of the Gospel, by shewing, out of a good Conversation, their Works with Meekness of Wisdom.—Such as these, being clothed with Humility, and exemplary to the Flock, are worthy of double Honour, and to be highly esteemed in the Church of Christ. page 3, 1751.

— Altho' the Labours (of true Ministers) are highly serviceable in the Church, and the Feet of those, who publish the Glad-tidings of Salvation, exceeding beautiful; yet the Aim and

and Design of every true Gospel Minister, is to direct the Minds of all to the divine Teaching of the holy Spirit, and to have their whole Trust and Expectation on the Lord alone. When any part of that Dependance is broken off from him, and placed on any Instrument, it becomes a Weight and Burthen to such, and an Impediment to its Service. page 3, 1753.

MOURNING, &c. Friends cautioned against giving or wearing Mourning, and all extravagant Expences about the Interment of the Deceased. page 3, 1724.

— Whilst others are putting on the external Marks of Sorrow, for the Loss which the Nation hath sustained, let us, in Humility and Reverence of Soul, approach the Most High, and supplicate the Continuance of his merciful Regard and Support to those so affected ; thus shall we demonstrate the Sincerity of our Sorrow, and express our Gratitude and Duty ; whilst a Conformity in Externals, expose us to the Observation and Pity of wise and discerning Men. page 4, 1751,

NE格ROES. We fervently warn all in Profession with us, that they be careful to avoid being any way concerned, in reaping the unrighteous Profits arising from that iniquitous Practice of dealing in Negroes and other Slaves ; whereby, in the orginal Purchase, one Man selleth another, as he doth the Beast that

that perishes, without any better Pretension to a Property in him, than that of superior Force ; in direct Violation of the Gosple Rule, *of doing as we would be done by*, and to *do Good to all* ; being the Reverse of that covetous Disposition, which furnishes Encouragement to those poor ignorant People to perpetuate their savage Wars, in order to supply the Demands of this most unnatural Traffick ; whereby great Numbers of Mankind, free by Nature, are subjected to inextricable Bondage, and which hath often been observed, to fill their Possessors with Haughtiness, Tyranny, Luxury, and Barbarity ; corrupted the Minds, and debased the Morals, of their Children, to the Prejudice of Religion, and Exclusion of universal Love and Charity : We therefore impress it upon Friends, every where, to keep their Hands clear of this unrighteous Gain of Oppression, page 3, 1758.

O F F E N D E R S. In dealing with Offenders according to the Circumstance of the Offence, Friends recommended, in their Monthly and Quarterly-meetings, to labour in a Spirit of Love and Meekness for the reclaiming of all such ; and if there appears no Ground to hope for Repentance, and the Case be scandalous, that they proceed to testify against such Practices, and those that are concerned therein. page 3, 1732.

PARENTS.

PARENTS and GOVERNORS of FAMILIES reminded of their Work and Call, and of the Charge committed to them, in becoming good Examples; and educating their Children and Servants in Modesty, Sobriety, and the Fear of God; curbing the extravagant Humour, and not indulging it; Parents, &c. being set as Judges for God in their Families, and are accountable for that Power committed to them; therefore exhorted to look to themselves, exhorting in Meekness, commanding in Wisdom, and discharging that Trust, when they see a libertine Spirit in Children or Servants that lusteth after vain Customs and Fashions of the World, in Dressing, Habits, &c. page 1, 1688.

— *Parents again advised to be Examples to their Children, not to gratify Extravagances in Apparel, &c.* page 1, 1692.

— *And prevent and restrain them from the Pride of Life, and Corruptions of the World, as much as in them lies.* page 2, 1700.

— *And be exemplary in what they wear, that the Sin of the Children lie not on Parents, nor they ruin'd by their Neglect,* page 3, 1703.

— *But that they restrain them from the World's Corruption, and Extravagances in Habit, Language, Behaviour and Conversation.* page 2, 1704.

And

— And that Parents be good Examples to them in all Things, and set good Footsteps to future Generations. page 3, 1712.

— Parents, that have Children, advised carefully to inspect, and narrowly inquire, into the manner of their Conversation, that where Counsel or Reproof may be wanting, it may, in the Spirit of Love and sound Judgment, be given ; which may prevent ill-designing Persons from entangling their Affections in relation to Marriage. page 2, 1724.

— And labour fervently in the Spirit, with secret Supplications to the Lord, that he may give their Children an Inheritance in the Truth. page 3, 1725.

— And prevent their Children and Servants from reading Plays, Romances, and all Books that have a Tendency to lead their Minds from God, and to oppose or reject the divine Authority of the holy Scripture, and to introduce Deism, Atheism, and all manner of Infidelity and Corruption, both in Principles and Practice ; and, by Example and Precept, keep them from bad Company. page 3, 1729.

— *The Advice of last Year again referr'd to, and near repeated.* And if they (the Children, &c.) be not reclaimed, then will a just Reprehension and Rebuke be necessary, that our Society be acquitted from the Imputation of Blame. And it is hoped, if Parents and Masters would carefully example their Families in all *Christian* Watchfulness, it would be helpful to preserve the Youth, in our ancient and

and primitive Innocency in Habit, Speech, and Conversation. page 3, 1730.

— And that the Endeavours of Parents may be crowned with Success, it behoveth them to enforce their Advice by a suitable Practice, and an exemplary walking in all Holiness and Godliness of Conversation. page 3, 1736.

— Parents and Guardians desired, every where, to watch over the Youth, and encourage and cherish every Thing which may contribute to their Growth and Progress in the Way of Truth and Holiness. And Masters and Mistresses of Families are intreated to be exemplary, and to enforce their Advice by an agreeable Practice ; and in no wise to discourage, but encourage, both in their Children and Servants, that Plainness of Speech and Behaviour which the Truth leads to. page 2, 1737.

— Parents, &c. exhorted to watch over their Children and Servants, and restrain them from wicked Pastimes and undue Liberties ; and inculcate into them an early Aversion to such Practices, by endeavouring to raise in them a Sense of that inexpressible Comfort and Delight, which attends the Exercise of true Religion and Virtue ; the Relish and Taste of which real Pleasure, will bring them to see the Vanity and Emptiness on what Men falsely call so. page 3, 1739.

— And, by their own Example, to train them up in Plainness of Habit and Speech, which becomes our holy Religion, and by which

which our faithful Elders were eminently distinguished. A frequent reading of the holy Scriptures in your Families, may tend to enforce the Imitation of such your Examples. page 3, 1741.

— That all Parents, &c. during the Infancy of Children, endeavour to impress upon their young and tender Minds, a becoming Reverence towards Almighty God their Creator; and, as they advance in Understanding, inculcate the Principles of Justice, Temperance, and other moral Duties. page 3, 1745.

— Our Exhortation is, That all Masters, Parents, and Tutors, would frequently call together their Children and Household, to wait upon the Lord in their Families; that receiving Wisdom and Counsel from him, they may be enabled seasonably to exhort and encourage them to walk in the Way of the Lord. page 2, 1748.

— And you Parents, Guardians, Masters, and all under whose Care and Tuition our Youth are placed, we tenderly caution, that you be mindful faithfully to discharge the Trust in you reposed, and that you neither encourage nor permit the Youth to take undue Liberties in Speech, Behaviour, or Apparel; but that you advise, and prevent them from conforming to the changeable Customs and Fashions of the World, and keep themselves free from any just Imputation of Blame, and from being accessory to the Ruin of unwary Youth. page 3, 1751.

Parents

— *Parents farther advised*, to bring their Children up in the Practice of a diligent and constant Attendance of religious Meetings, instructing them to wait upon God when there. We also recommend the Practice of retiring to wait upon the Lord in and with your Families. page 4, 1753.

— When we observe the undue Liberties and disorderly Practices of too many, especially of the younger Sort of People under our Profession, we can do no less than caution all Parents and Heads of Families, to be particularly careful of their own Conduct ; that they may, by Example as well as Precept, excite and encourage their Children and Families to walk in the Ways of Truth and Holiness, and to follow them, as they follow Christ ; and seek the Lord in behalf of their Offspring and Families, that they may become instrumental to magnify and exalt the Power and Efficacy of Truth, from one Generation to another. page 3, 1754.

— We entreat such of you as are Parents, weightily to consider the Importance of the Charge committed to your Trust, respecting your Offspring ; and that it is your incumbent Duty to exert your utmost Endeavours, to bring them up in the *Nurture and Admonition of the Lord*, Ephes. vi. 4, and to instil into their tender Minds, the *Remembrance of their Creator in the Days of their Youth*. In order thereto, it behoveth you, with all Earnestness of Affection, early to instruct them, that *the Fear*

Fear of the Lord is the Beginning of Wisdom ; and to impart unto them such *Christian Experiences* as you have had, of the gracious Dealings of the Lord towards you, in the Course of your Pilgrimage through the Troubles and Afflictions of this short and uncertain Life ; and that it is *the Blessing of God alone, which maketh truly rich, and adds no Sorrow with it,* Prov. x. 22. — This religious Method of Education was prescribed by *Moses, the Man of God, to the People of Israel, in Deut. vi. 6, 7. page 3, 4, 1755.*

— We earnestly recommend to all Parents, to abide under the Cross of Christ, that they may be enabled, both by Example and Precept, to manifest a diligent Care, to bring up their Offspring *in the Nurture and Admonition of the Lord* ; and as it hath pleased God, often to touch their tender Minds with a Sense of his Goodness, and raise Desires in them to become his Children ; such Dispositions should be cherished as much as possible, and nothing promoted in them, by which Submission to the Power of the Cross of Christ will be render'd more difficult ; for this they must endure, if ever they are happily brought into the Way that leads to the Kingdom of God : And the Time will come, when it will be grievous to such Parents who, through Indulgence or evil Example, have been a Means to burthen the Souls of their Children in this Respect. It is therefore the weighty Concern of this Meeting, to intreat all Parents and Guardians of Children,

to consider the Importance of the Charge committed to them, and that it is their Duty, early to direct their Minds and Affections to the Choice of Sobriety, Virtue, and true Godliness. page 3, 1757.

— And in order that Parents, &c. may be properly qualified to discharge so great and necessary a Duty, we recommend, that they be very circumspect and exemplary in every Particular of their own Conduct; whereby they will be enabled to advise and reprove with proper Authority, and to restrain them from all superfluous and hurtful Things, which may be in their Power to prevent; and to consider, that if, through Inattention or Unfaithfulness they indulge, connive, or tacitly encourage, the Deviation of the Youth from the Paths of Purity and Holiness; notwithstanding Indifferency may prevail, and lull them asleep for a Season, yet an awakening Day will overtake them, wherein the Loss sustained by the Youth, through their Neglect, may in great measure be charged to their Account. page 3, 1758.

— We intreat that it may be the constant Care of all Parents, Guardians, Masters and Mistresses, properly to teach, restrain, and example, those under them, for their Help, Direction and Preservation, and for whom an Account must be rendered; bringing them up in the Fear of the Lord, and in that Sobriety, Moderation, and Plainness in Speech, Apparel and Deportment, which becomes a People professing to be the Followers of our Lord

Jesus

Jesus Christ, the perfect Pattern of Humility and Self-denial. See Phil. ii. 7. and 1 Tim. vi. 15, 16. page 3, 1760. See also page 3, 1762.

See more upon this Subject, under the Head EDUCATION.

PEACE. *When the Judgments of the Lord are in the Earth*, faith the Prophet, *the Inhabitants thereof will learn Righteousness*: His Judgments have been, and still are, very remarkable: Scarcity, almost to Famine, hath been felt; the Sword devours Multitudes, and the World seems to be in great Agitation; may the Minds of the Faithful be concern'd to implore the Almighty to restore Peace on Earth; and may we demean ourselves, as becometh Subjects of his peaceable Kingdom, in all Things. See that you observe the Precepts of our meek, humble, and patient Lord and Master. See Mat. v. 44. page 3, 1742.

— And, as it hath pleased God to give Success to the Endeavours of the King our Sovereign, for perfecting a general Peace, we think it our Duty to express our Gratitude on that Occasion: Let all walk worthy of so great a Blessing, and in the Enjoyment of our Civil and Religious Liberties, putting up Supplications and Prayers for the King, &c. page 2, 1749.

PLAINNESS of HABIT, LANGUAGE, and DEPORTMENT, recommended; that the Simplicity of Truth, in these Things, may not wear out, nor be lost in our Days, nor in our Posterities; but train them up in Modesty and

Sobriety ; and avoid Pride, immodest extravagant Wigs, and all superfluous Fashions of the World ; and unnecessary frequenting Taverns, Ale-houses ; all Loofeness, Excess, and unprofitable idle Discourses. page 1, 1691.

— Friends advised to keep to Plainness in Speech, Habit, Dealing, &c. calling Months and Days by Scripture-names, and not by *Heathen* ; and keeping to the Simplicity of Truth, page 2, 1697.

— That a godly Care be taken, to educate Friends Children in the *Nurture and Admonition of the Lord* ; and in plain and modest Apparel, and in Truth's Language, as becomes our holy Profession and *Christian* Religion. page 2, 1700.

— As Pride, vain Customs, and Fashions of the World, prevail over some under our Profession, in the Excess of Apparel and Furniture ; all, who profess Truth, recommended to be exemplary in what they wear, and what they use, so as to avoid the vain Customs of the World, and all Extravagancy in Colour and Fashion. page 2, 3, 1703.

— *Farther Care recommended*, That Parents watch over their Children, with Supplications to the Lord, that they be not drawn away from the Innocency, Simplicity, and Plainness of the Way of Truth ; and not become Examples unto them, to depart from the Scripture Language. page 3, 1715.

— *The Necessity that there is, of a Care in preserving them in Plainness of Speech and Habit,*

Habit, observed; and that no Opportunities be omitted, nor any Endeavours wanting, to instruct them in the Principles of Truth; that being sensible of the Operation thereof in themselves, may find their Spirits softned and tender'd, fit to receive the Impresions of the divine Image; and find a Necessity to appear clear in the several Branches of our *Christian Testimony*. page 3, 1717.

— As it is evident, that the Simplicity and distinguishing Plainness of our holy Profession, is too much lost among us, respecting Language, Apparel, and Behaviour; all Friends are exhorted to keep under the Power of the Cross of Christ, which will crucify to the World, and the Vanities of it, and bring up in a true Life of Self-denial, agreeable to the Gospel and Examples of our Elders. page 3, 1732.

— It is with much Grief and Concern, that we observe in some a Declension from Plainness of Habit, and Simplicity of Speech and Behaviour, which were so conspicuous in our early Friends: This Declension arises from a Disregard to the divine Light and Truth, as the Regulator of their Words and Actions. By a careful and conscientious Regard to this, the holy Men in all Ages obtain'd a good Report, and our Ancients, &c. were comely in the Eyes of the Nation, for their solid Deportment, and religious Regard to their Words and Actions. The like holy Concern now, would tend to regulate our Youth, and render them more

comely in the Eyes of Beholders, than any external Ornaments or Deckings of the Body whatsoever : This would instruct them to avoid all Pride and Affectation, and endue them with Humility, Modesty and Virtue ; and introduce universal Love, Peace and Concord among Mankind ; sweeten the bitter Spirit, mollify and asswage the fierce and violent Dispositions of Men. page 2, 1736.

— Friends advised to recommend Plainness of Habit and Speech, by their own Example. page 3, 1741.

— *The Christian Simplicity, and Self-denial of our ancient Friends, recommended* ; their Plainness in Speech and Apparel was remarkable ; who patiently underwent Scorn and Derision, not from Affectation or Singularity, but purely conscientious. page 3, 1747.

— Plainness and Simplicity in Apparel, Speech and Behaviour, which the Spirit of Truth led our Fore-fathers into, *farther recommended*. page 3, 1748.

— *Plainness, &c. again exhorted to* ; and that the Youth be restrained from Play-houses, and other publick Places of Diversion, the Nurseries of Vice and Immorality. page 3, 1749.

— It is matter of exceeding Grief and Concern, to observe how far the exemplary Plainness of Habit, Speech and Deportment, which distinguished our Fore-fathers, and for which they patiently underwent the Reproach and Contradiction of Sinners, are now departed from,

from, by too many under our Name, and who frequent our religious Assemblies : A Declension attended with pernicious Consequences, in opening the Way of some, the more easily and unobserved to attend the Places of publick Resort for the Exercise of Sports, Plays, and other hurtful and destructive Diversions of the Age, from which Truth taught our faithful Elders, and still teaches us, wholly to refrain.

page 2, 1753.

— Let neither the Apparel of your Persons, nor the Furniture of your Houses, carry with them any Appearance of Contradiction to the Plainness of your Profession. page 3, 1754.

— We likewise find a renewed Concern to warn you, who have run into the corrupt and vain Fashions of the World, in Speech, Habit and Behaviour, or Furniture ; to consider how inconsistent they are, with the Teachings of that holy Principle wherewith you have been visited, as well as directly opposite to the Teachings and Conduct of those, by whom our Ancestors were turned from those Things ; which Plainness and Self-denial, is yet consistent with the religious Principles of our Society, and the Concern of the faithful Ministers of this Day, to call to the Observation of, tho' too much over-looked and slighted by many. page 4, 1755. See also page 3, 1760, and page 3, 1762.

P O O R. Where Friends want Ability in the World, their Monthly and Quarterly-

meetings are desired to assist them ; that the Children of the Poor may have due Help of Education, Instruction, and necessary Learning ; and be early provided with industrious Employments, that they may not grow up in Idleness, Looseness and Vice ; but that being thus seasoned with Truth, and sanctified of God, may appear a Reputation to our holy Profession. page 3, 1709.

— The Poor, both Parents and Children, are of our Family, and ought not to be turn'd off to others, to be either supported or educated ; they being well provided for, and walking orderly, are an Ornament to our Society. page 2, 1718.

— And as Mercy, Compassion and Charity, are eminently required in this new Covenant Dispensation ; so Care of the Poor and Indigent among us, to see that there be no Beggar in our *Israel*, but all poor Friends taken due Care of, and none sent to the Parish for Relief ; but that nothing be wanting for their necessary Supply. page 2, 1720.

— Friends requested, where the Necessaries of Life are dear or scarce, or Sickness doth remarkably afflict, to extend their charitable Assistance to the Poor, in proportion to such Scarcity or Affliction. page 2, 3, 1729.

See more on this Subject, under the Head LIBERALITY.

PRIDE, Friends advised not to let their Substance be bestowed on their Children, to furnish them with such Things as tend thereto,

to

to lift them up in Vanity, or affect them with the vain Fashions of the World. page 1, 1690.

— The growing Plague and Leprosy thereof, to be cleansed by Christ our High Priest, by our Obedience to him. page 2, 1709.

— Notwithstanding former good Advice, Pride appears in many Places; Parents and Guardians therefore advised, to train their Children up in the *Nurture and Admonition of the Lord*, and be concerned to have a Sense of Truth upon their own Spirits; otherwise they cannot bring the Children to a Sense of it on theirs; and, without that, the Work will be of small Advantage. page 3, 1719.

— 'Tis also our Concern to exhort Friends, to watch against the growing Sin of Pride, and to beware of adorning themselves in a Manner disagreeable to the Plainness and Simplicity of the Truth. See *Isaiah* iii. 1 Tim. ii. 9, 10. and 1 Pet. iii. 3, 4, 5. page 2, 3, 1739.

P R I S O N E R S.

Year	Remaining	Discharg'd	Died
1691	80	—	—
1692	111	—	9
1693	no Account	—	—
1694	132	—	11
1695	134	—	—
1696	52	97	—
1697	44	—	—
1698	34	—	—
1699	37	14	—
1700	40	10	—

P R I S O N E R S.

Year	Remaining	Discharg'd	Died
1701	37	13	—
1702	—	15	—
1703	43	17	5
1704	31	26	—
1705	37	13	—
1706	33	9	—
1707	no Account	—	—
1708	27	—	—
1709	16	23	—
1710	12	13	—
1711	12	8	—
1712	11	5	—
1713	8	2	2
1714	9	5	—
1715	9	9	—
1716	19	—	1
1717	20	4	—
1718	13	5	—
1719	16	1	—
1720	11	9	2
1721	5	7	—
1722	8	—	—
1723	2	7	—
1724	3	1	—
1725	1	2	—
1726	2	1	—
1727	1	3	—
1728	1	—	—
1729	1	—	—
1730	no Account	—	—
1731	1	—	—

P R I S O N E R S.

Year	Remaining	Discharg'd	Died
1732	3	1	—
1733	2	2	—
1734	1	1	—
1735	1	—	—
1736	2	1	—
1737	3	—	—
1738	—	3	—
1739	no Account	—	—
1740	ditto	—	—
1741	4	—	—
1742	4	1	—
1743	3	1	—
1744	—	3	—
1745	—	1	—
1746	no Account	—	—
1747	1	1	—
1748	1	—	—
1749	2	—	—
1750	3	—	—
1751	4	—	—
1752	4	—	—
1753	4	—	—
1754	3	1	—
1755	3	—	—
1756	—	2	—
1757	no Account	—	—
1758	ditto	—	—
1759	—	—	—
1760	no Account	—	—
1761	ditto	—	—
1762	ditto	—	—

PROMISES, see TRADE.

PROSECUTIONS, When in the Spiritual Courts and Common Law for the same Offence, Friends advised how to avoid the one, (See more in the Epistle) also when on *Qui tam* Writs for 20 £. a Month ; Advice relating thereto. page 2, 1682.

PROSECUTORS, Friends advised early to apply to them, and labour to reach the Witness of God, and convince them, if possible, that their Refusal, &c. proceeds not from Obstinacy, &c. page 2, 1703.

QUARTERLY-MEETINGS, see MEETINGS for DISCIPLINE.

QUERIES of the Yearly-meeting, to be given distinct and separate Answers to for the future. page 2, 1725.

RELEASEMENT, &c. When any Friend is released or relieved, (in a suffering Case) the Yearly-meeting to have the Account sent up to London ; also the Friends Names ; by what Means, and by whom, and the Time when released. page 1, 1682.

REMOVALS. When any Friend removes into America, or other Parts, it is advised, that their going be with Consent of their Monthly-meeting ; and that they take a Certificate of their

their Conversation and Unity with Friends ; and, if possible, Clearness respecting Marriage ; and that their Parents, if living, signify their Minds therein. page 2, 1714.

REPRESENTATIVES. Such as are sent up to attend the Yearly-meeting, to be Men fearing God, of good Conversations, of weighty Spirits, prudent and sincere, and well acquainted with the Affairs of Truth at home. page 3, 1714.

— And diligent Attenders of the Meetings for Discipline where they dwell ; and whose Practice and Conversation is answerable to the Testimony they profess to bear. page 3, 1733.

RICHES, Friends advised to do Good therewith, in their Day and Generation, especially to the Poor ; and thereby commend their Memorial, and be good Presidents to future Generations. page 2, 1696.

— And take the Apostle's Advice, (1 Tim. vi. 17.) and *not be high-minded, but fear, and trust not in uncertain Riches*, but be rich in good Works, *willing to communicate, ready to distribute* ; and therein be good Examples to their Children. page 3, 1725.

— The Rich advised, that they apply not the Blessing of God to the indulging their Appetites in Pleasure and Vanity, but that they be ready *to do good, and to communicate Relief to the Necessitous* : The principal, if not only, Satisfaction a Man of a truly *Christian Disposition* can have in the Affluence of this World, must arise from the Opportunities put into his

Hands

Hands of doing Good therewith. It is a melancholy Reflection to observe, that the Superfluities of the Apparel of one Person, might clothe the Nakedness of several fellow Creatures. page 3, 1741.

— The great Deception of Mankind is, that they look for Happiness where it is not ; are ensnared by the Love of the World, and the Deceitfulness of Riches, *which, while some have coveted after, they have erred from the Faith*, have abused what they should have made good Use of, and hurt themselves with the Means, given for the Help of others, the Love of Money ; shutting up their Hearts from the Exercise of Charity, in proportion to the Substance bestowed on them : Wherefore we admonish such, not to trust therein, but to mind the Apostle's Precept, *Heb. xiii. 16.* page 2, 1746.

— We advise you, as we have often done, to avoid an inordinate Pursuit after Riches, and not to launch into Trade and Busineſs above your Abilities, so as to subject the Honour of your religious Profession, to the Uncertainty of worldly Contingences ; but be ye frugal and industrious. *See 1 Tim. vi. 6. and 1 John ii. 15.* page 3, 1753.

— We beseech you, stand upon your Guard against the Love of this World, and the Deceitfulness of Riches, the Nature of which is to choak the good Seed, and to render Men unfruitful. An eager Pursuit after the Grandeur of this World, is a certain Token of

Earthly-

Earthly-mindedness, and those are Enemies to the Cross of Christ: If any Man love the World, the Love of the Father is not in him, 1 John ii.

15. — A Resolution to be rich, hath destroyed many; *they that will be rich, fall into Temptation and a Snare, &c. See 1 Tim. vi. 9, 10.* This has been verified in the ruinous Consequences of an earthly, ambitious Spirit, pushing Men forward, in the Pursuit of Greatness, upon hazardous Attempts; which have too often issued in the Fall and Ruin of themselves and Families, the Reproach of the Society, and great Loss of others; some of whom, probably, have placed the more Confidence in them, for the Sake of their Profession of Self-denial. Wherefore, we entreat Friends, in their Monthly-meetings every where, to be properly watchful one over another, and early to caution all, against running beyond their Depth, and entangling themselves in a greater Multiplicity of Trade and Busines, than they can extricate themselves from with Honour and Reputation. If they proceed in Opposition to Advice, let them be dealt with. page 4.

1754.

— Beware of *Covetousness, which is Idolatry*, Col. iii. 5. An eager Desire after Riches hath ruined many, by pushing them, in the Pursuit of it, upon dangerous Attempts, which, when successful, bring at most but an earthly, fading, transitory, and corruptible Enjoyment; but when unsuccessful, have been attended with the utter Loss and Ruin of many Persons and

and their Families ; the numerous Instances of which, have been matter of exceeding Grief and Sorrow of Heart. page 3, 1755. *See also* page 3, 1757.

— Fresh and lamentable Cause hath been, to renew the Advice of 1754; *which is at large repeated.* page 2, 3, 1759.

— Being sorrowfully affected, we beseech all, by the Mercies of God, to consider the gracious Visitation yet extended ; and that as our Calling is high and holy, we may demonstrate that our Affections are not fixt on uncertain Riches. page 2, 1762.

SCHOOLS. Friends advised, as far as capable, to provide School-masters and Mistresses, who are faithful Friends, to instruct their Children ; and not send them to such Schools where they may learn the corrupt Ways, Manners, Fashions, and Language of the World, and of *heathen* Authors, and Names of Gods, Goddesses, &c. page 1, 1690.

— Friends desired to go on in that Care, to promote such Education and Schools for the Advantage of their Children and Posterities. page 2, 1691.

— And that faithful Friends, well qualified, be placed and encouraged in all Counties, Cities, great Towns, or Places where there may be Need ; and that such School-masters sometime

sometime correspond with each other, for their Help and Improvement. page 2, 1695.

Friends advised, in all Places, to take Care where Schools are, that the Masters be diligent to improve and forward their Scholars, and prevent corrupt Manners, &c. page 2, 1697.

The providing Schools for Education, and useful Learning, and in the Fear of God, and frequent reading the holy Scriptures, farther recommended. page 2, 1718.

SCHOOL-MASTERS. We recommend to School-masters and Mistresses, to educate the Children committed to their Charge, in the frequent reading of the sacred Writings, and such other good Books as tend to their Instruction in true *Christianity*; and to discourage their reading any Books of a contrary Tendency, whereby their Minds are in Danger to be corrupted, and led aside from the Way of Truth and Holiness. *See Deut. xi. 18.* page 3, 1745.

That Monthly-meetings be not wanting to admonish them, to bring up the Children of Friends, committed to their Care, in a Plainness of Speech and Apparel, agreeable to the Profession we make; and that such of them as have Boarders in their Families, would frequently call them together, and accustom them to a solemn reading the holy Scriptures, and press and excite them to the Observation of the *Christian* Precepts therein contained; and that they themselves walk before them, as Examples

of that Plainness and Simplicity they recommend. page 4, 1745.

SCRIPTURE-HOLY. Friends advised to acquaint their Children with, and bring them up in a frequent reading of the Scriptures of Truth. page 3, 1706.

— That they be early taught our Youth, and diligently searched, and seriously read by Friends, with due Regard to the holy Spirit from whence they came, and by which they are truly opened. page 3, 1720.

— As they are the external Means of conveying and preserving to us, an Account of the Things most surely to be believed, concerning the Coming of Christ in the Flesh, and the fulfilling the Prophecies relating thereto: Friends recommended, both Elders in the Church, and Masters of Families, by Example and Advice to impress, on the Minds of the Younger, a reverent Esteem for them; and advise to a frequent reading and meditating therein. And that Ministers, Elders and others, in their preaching, writing, and conversing about the Things of God, do keep to sound Words, in scripture Terms, and not in Words which Man's Wisdom teacheth. page 2, 1728.

— And that Heads of Families do frequently call their Children and Servants together, and cause them to read them. page 3, 1731.

— And instruct them in the Doctrine and Principles of the *Christian Religion*; and in reading

reading of those sacred Writings, wherein it is plainly set forth. page 3, 1732.

— *The above Advice again expressly referr'd to : The Scriptures containing the most comfortable and salutary Instructions, of all other Writings whatsoever.* page 3, 1733.

— Friends reminded, that it tends much to the Success of their Endeavours in the Tuition of their Children, to put them frequently upon reading the holy Scriptures in a solemn Manner ; especially such Parts of them as relate to the great Doctrines and Precepts of the *Christian Religion* ; and to wait upon God with them, that they may be Instruments to open their Understandings ; and, in a Sense of his Power, press closely the Practice of what they read ; the most likely Means for their Preservation from the many false Spirits, that are gone forth into the World to subvert the *Christian Faith*, and a Practice and Conversation agreeable thereto. page 2, 1735.

— As much as in you lies, encourage the frequent and diligent reading of them in your Families ; in them are contained the Promises of eternal Life and Salvation : A Distrust and Disbelief of the Promises of God, and a Neglect of his holy Law, was the Occasion of the Complaint made against the *Jews* ; even so we have Reason to fear, that the apparent Declension in our Time, in many Places, is too much owing to a Disregard of the Doctrines of the holy Scriptures, and the Promises in them recorded. page 3, 1740.

— Reading the holy Scriptures in Friends Families, also recommended. page 3, 1741. See also page 3, 1742.

— *The former Advices given in the Years 1728 and 1735 referr'd to, as a Means of preserving the Youth, from the Danger and Infestation of corrupt and irreligious Principles.* page 3, 1743.

— We also recommend to School-masters and Mistresses, to educate the Children, committed to their Charge, in the frequent reading of those sacred Writings. page 3, 1745. See also page 4, 1745. and page 3, 1747.

— Parents, Guardians, and Tutors, to exercise themselves in reading the holy Scriptures, and in observing the Duties and Precepts of holy Living therein, recommended. page 2, 3, 1748.

— *The reading of the holy Scriptures, again recommended.* page 3, 1749. also in page 4, 1753. page 4, 1755. page 3, 1760. and page 3, 1762.

SELF-EXAMINATION. When we call to Remembrance the fervent Zeal, Faith and Constancy of our worthy Elders, an earnest Desire is raised that we, who succeed them in the same Profession, may be excited to follow their Example ; in order whereunto, we recommend to every Member of our Society, a strict and serious Self-examination ; Are our Hearts united unto God, and one to another ? Do we live answerable to our Profession ? Do we walk as becometh the Followers of Christ ?

Do

Do we not depart from the Testimonies of Truth? Do we live in the Practice of *Christian* Humility and Self-denial? And, do our Lights shine before Men, &c. Upon such an impartial Enquiry, let every particular of us hearken, and hear what the Lord shall say: But if upon such a solemn Search, any of us find that we have declin'd from the Testimonies, gone astray, and been remiss in our Conduct, and been conformable to the World, &c. let us humble ourselves before the Lord, and turn unto him with all our Hearts. page 2, 3, 1752.

— As the Voice of the righteous Judgments of God, is an awakening Voice; and, as the Prophet hath declared, *That when his Judgments are in the Earth, the Inhabitants of the World will learn Righteousness*, Isa. xxvi. 9. Let every one be thoroughly awakened to a deep and weighty Consideration of their Ways, and be seriously exercised in Self-examination; and to assist in so necessary a Work, we earnestly recommend the Advices given in our Epistle for the Year 1752; *which is repeated at large*. page 2, 3, 1756.

SHIP-MASTERS; that are esteemed *Quakers*, a Complaint against some of them for carrying Guns in their Ships, supposing a Defence and Security thereby, contrary to their Principles; occasioning severe Hardships to Friends (prest into Ships of War) who cannot fight. Friends advised to deal with them in God's Wisdom and tender Love. page 1. 1693.

— It having been under the Consideration of this Meeting, to discourage all, under our Profession, from that Inconsistency of being concerned in Privateers, Letters of Marque, or Ships armed in a war-like manner ; we think it necessary, very earnestly to recommend to all Quarterly and Monthly-meetings, to keep a watchful Eye over their Members in this important Branch of our *Christian Testimony* ; and where any Inclination toward such Practices appear, that timely Admonition and suitable Counsel be given, in the Spirit of Love and Meekness. page 2, 1757.

— *The above Advice, of last Year, repeated at large in page 2, 1758.*

STOPPAGES. It appearing that Friends, in divers Places, are under Difficulty on Account of Stoppages made, in respect to Demands for small Tithes, and Church-rates, so call'd, and for illegal Seizures, without Warrant, on such Accounts, whereby a voluntary Compliance is implied, tending to weaken and lay waste our Testimony : Therefore, the Caution and Advice thereupon, given in a Minute in 1703, is renewed and referr'd to. page 2, 1727.

SUFFERINGS. When Sufferings are severe, each County to appoint some knowing Friends to draw up their suffering Cases, and lay the same before the Justices, Magistrates and Judges ; and tend Copies thereof to the Meeting for Sufferings in *London*. page 1, 1682.

When

— When to Extremity; an exact Account to be signed and sent to *London*, and Complaint made of it to the King. page 1, 1684.

— A distinct Account to be kept, viz. On what Statute? By what Means? How much demanded? The Value distrained, and by whom? page 2, 1686.

— That Monthly and Quarterly-meetings be careful in collecting the Sufferings of Friends, by Priests and Impropiators; and what Goods is taken; and what Value: Also about Steeple-houses; or not Swearing; and all other Sufferings on Truth's Account; and let them be recorded and witnessed, and Copies sent up to *London*; that the Suffering of Friends for their Testimonies may not be lost. page 2, 1688.

— Again recommended. page 1. 1690.

— Friends, in their Monthly and Quarterly-meetings, reminded to call for the Records of the Sufferings of Friends, to see that they be duly gathered, truly entered and kept, and sent to *London*; both of what Tithes, &c. are pretended to be due, and for how long a Time; the Time when taken, and by and for whom, and what Goods are taken, and the Value thereof. Some Counties being in these Particulars found defective and imperfect, are advised to take more Care for the future, that all Sufferings, for Truth's Sake, may be brought up as full and complete as possible. page 1, 1693.

— Again recommended in page 1, 1694.

— Exact Accounts farther pressed, both by Distress, Sequestration, and Imprisonments; that Friends may be capable to give a true Account thereof to the Government, when Necessity requires; and that speedy Accounts be given to Friends in *London*, when any Friends are discharged from Imprisonments, or Proceedings against them stopped, to prevent Trouble to Friends there. page 2, 1700.

— When any Suffering require speedy Care for Relief, be written of to *London*; it is desired, that the Case may be truly and fully stated, dated and subscribed by the Sufferer, and (as often as can be) attested by some known Friend. page 2, 1705.

— Again particularly referr'd to. page 2, 1706.

— It is heartily wished, that all Friends, who abide faithful in suffering for their Testimony, would bring in their Accounts thereof, regularly and in due Time. page 2, 1739.

— It seems to us expedient to renew our Exhortations, that Friends every where be stirred up to Faithfulness in our *Christian* Testimony; being firmly perswaded that a forced Maintenance, and Contributions on religious Accounts exacted by Compulsion, are inconsistent with the Spirit and Precepts of the Gospel; that all collusive and indirect Methods of satisfying these may be guarded against, as all temporizing Compliances tend to cloud the Understanding, weaken the Faith, and destroy the Service of Individuals, as well as obstruct

the

the Progress of Truth, and encrease the Sufferings of the Faithful. page 1 and 2, 1762.

S U F F E R I N G S in *England and Wales.*

Year	£.	Year	£.
1700	4700	1727	4012
1701	5000	1728	3914
1702	4500	1729	4130
1703	4290	1730	4085
1704	4260	1731	3305
1705	4000	1732	3419
1706	3884	1733	3458
1707	3865	1734	3188
1708	4000	1735	3545
1709	4440	1736	3332
1710	5000	1737	3565
1711	5000	1738	3360
1712	5370	1739	3365
1713	4700	1740	3300
1714	4460	1741	3813
1715	4900	1742	3504
1716	4630	1743	3195
1717	5290	1744	2837
1718	5193	1745	2852
1719	4620	1746	2714
1720	4690	1747	2732
1721	4770	1748	2864
1722	4666	1749	2806
1723	4369	1750	2680
1724	4204	1751	3025
1725	4720	1752	2717
1726	4519	1753	3030

SUFFERINGS in *England and Wales.*

Year	£.	Year	£.
1754	2997	1759	2839
1755	2975	1760	2984
1756	2766	1761	3225
1757	2993	1762	2796
1758	3267		
1759	8571		
1760	6571		
1761	6071		
1762	6071		

In *IRELAND.*

Year	£.	Year	£.
1734	1585	1749	1605
1735	1534	1750	1564
1736	1458	1751	1760
1737	1485	1752	1743
1738	1590	1753	1591
1739	1485	1754	1500
1740	1511	1755	1590
1741	1384	1756	1387
1742	1738	1757	1710
1743	1532	1758	1679
1744	1460	1759	1565
1745	1505	1760	1568
1746	1687	1761	1679
1747	1552	1762	1702
1748	1439		

From 1700 to 1762, in *England and Wales,*
2,39,539 £.

From 1734 to 1762, in *Ireland,* 46,088 £.
Amounting together to 2,85,627 £.

TEMPERANCE. As Temperance and Moderation is a Virtue proceeding from true Religion, and is of great Benefit and Advantage in many Respects; we beseech all to be careful of their Conduct and Behaviour, abstaining from every Appearance of Evil: And as an Excess in drinking has been too prevalent among many of the Inhabitants of these Nations, we recommend to all Friends, a watchful Care over themselves, attended with a religious and prudent Zeal against a Practice so dishonorable and pernicious. page 3, 1751.

— We caution you against resorting to Places of publick Diversions, unnecessary frequenting of Taverns and Alehouses, and mixing yourselves in such Company and Conversation, as hath a manifest Tendency to corrupt your Hearts; and beware of the too frequent Use of spirituous Liquors, and Intemperance of every kind. page 3, 1754.

TESTIMONIES of FRIENDS. It is recommended to the respective Quarterly-meetings, to make Enquiry into, and send up to London, the Accounts and Testimonies of the first Spreaders of Truth who are deceased. page 1. 1682.

— Also to be careful, in due Time, to take the weighty Testimonies of dying Friends, page 3, 1710.

TESTIMONY of TRUTH, in the several Parts thereof. Friends exhorted to take effectual Care, in their respective Meetings, that all may

may be preserved in Faithfulness therein. page 1, 1699.

— To avoid repeating too many Things heretofore recommended, Friends are desired to put in Practice the former Advices relating to Truth's Testimonies, in the several Branches thereof, particularly that Advice given in the Epistle 1693. See more on this Subject under the Head **UNITY**. page 4, 1709.

— The several Branches of our Testimony, which our worthy Elders were called to bear, were not taken up in their own Wills and Wisdom, but effectually impressed upon their Minds, by the divine Operation of the Holy Spirit of Christ. Let us, in this Day of more Ease and Tranquility, beware lest we be drawn aside to decline from the Testimonies they bore, and, through the Deceitfulness of Unrighteousness, have our Understandings so darkened, as not to discern the Importance of those Testimonies. page 2, 1750.

THANKFULNESS. From what we have lately beheld of the Calamities of the Sword, we have Cause to bow in Thankfulness to the Lord, who by his over-ruling Providence hath checkt its Progress in this Nation ; let us pray that the Lord would hasten the promised Time, when they shall beat their Swords into Plowshares, &c. page 3, 1746.

— And as it hath pleased the Lord to preserve us in the Times of imminent Danger, and disappoint the Designs of those who sought to involve us in Confusion and Distress ; and,

to grant us hitherto the Enjoyment of the comfortable Fruits of Peace: Oh! that an awful Sense of his unmerited Favour, and the deep Obligations it lays upon us, to fear always before him, may have due Impression upon all our Minds; then will a constant Care be maintained, so to live and walk before God and Man, as to carry evident Conviction that, though we concur not with others in the exterior Demonstrations of Thanksgivings, or fasting for publick Events, we are not insensible of the Instruction they convey, and that we are seeking, in good earnest, the proper End of the Lord's Judgments in the Earth, *that the Inhabitants may learn Righteousness.*
page 4, 1760.

TRADE and WORLDLY BUSINESS; Friends advised not to launch forth thereinto, beyond what they can manage honourably among Men. page 1, 1688.

— And not delay the Payment of just Debts, beyond the Time promised or agreed upon; nor give Occasion of Complaint to those they deal with, by their Backwardness of Payment where no Time is limited; nor any overcharge themselves with too much Trading and Commerce beyond their Capacities; nor contract extravagant Debts to the endangering of others. And that all Friends who are in Trade, or entering into it, and have not Stocks of their own to answer the Trade they aim at, be very cautious of running themselves into Debts, without advising with some

some ancient and experienced Friends, especially such Trading as has it Dependance on Sea Adventures. page 1, 1692.

— *The above Advice again referr'd to, and near repeated, page 2, 1697.*

— And be careful to keep their Words and Promises, by paying their just Debts; and do Justice to all Men; and prevent the great Reproach and Scandal of defrauding any Persons by breaking in their Debts. page 3, 1702.

— And keep within the Compass of their own Substance, to prevent Failures and Breaches; and avoid all indirect and unwarrentable Methods in Trade, &c. page 2, 1703.

— To prevent Scandal by Breaking, &c. Friends reminded to exercise a godly Care, in giving timely Caution to any such as either break their Promises, delay Payment, or otherways render themselves suspected. page 3, 1708.

— *The Epistle of Caution, by GEORGE FOX, relating thereto, recommended; and Friends advised to read it in their Monthly and Quarterly-meetings, at least once a Year.* page 2, 1710.

— And let all Promises and Obligations, for Payment of just Debs, be truly kept and perform'd. page 3, 1720.

— And avoid all inordinate Pursuits after the Things of this World, by such Ways and Means as depend too much upon the uncertain Probability of hazardous Enterprizes, but rather labour to content themselves with such a plain

a plain Way and manner of living, as is most agreeable to our self-denying Principle of Truth, and conducive to that Tranquility of Mind, that is requisite to a religious Conduct through this troublesome World. page 3, 4,
1724.

Friends advised to avoid the two Extreams of *Covetousness* and *Extravagancy*; the latter having been the Occasion of the Failing of some in the Payment of their just Debts; and not run into larger Trading and Busyness than their Capacities and Abilities will answer: And frequently inspect their Circumstances, and not live at an Expence beyond them; but if, by adverse Accidents, any fail in paying their just Debts, and, after Composition with their Creditors, be blest and prosper, and be able to pay their Deficiencies, it is earnestly desired, that they omit not the same. page 2,
1727.

Monthly-meetings advised to use their utmost Endeavours, by a watchful Eye to prevent, as much as in them lies, all Friends from launching so into the Affairs of the World, as to wrong other Persons of their just Properties, and thereby causing Reproach and Scandal. page 2, 1728.

Where any such Occasion of Reproach shall be, the Monthly-meeting, within the Compsals of which it may happen, intreated not to fail speedily to set righteous Judgment on the Head of the Transgressor. page 2,
1729.

Let

— Let us walk wisely towards those that are without, as well as those within ; let our Moderation and Prudence, as well as Truth and Justice, appear unto all Men, and in all Things, in Trading, Commerce, in Speech and Communication, in eating and drinking, in Habit and Furniture, and through all, in a meek, lowly and quiet Spirit ; and may appear to be such as are bounded by the Cross of Christ, shewing forth the Power of that divine Principle we make Profession of, by a Conversation every way agreeable thereunto. page 3,
1731.

— Friends reminded of the remarkable Uprightness and Honesty of our Friends in the Beginning, in their Commerce and Converse, how exact in performing Promises, without evasive Excuses or insincere Dealings ; not involving themselves in Business they understood not, nor had Stock of their own to manage ; how circumspect, not to contract greater Debts than they were able to pay in due Time ; which brought great Credit and Reputation to our religious Society : But contrary to their Example, and to the repeated Advices formerly given, particularly in the Years 1729 and 1731, many are observed to launch into Trade and Business above their Stocks and Capacities ; by which, and by high living, they involve themselves and Families in Trouble, and others in Loss, to the Reproach of our holy Profession. It is recommended to Quarterly and Monthly-meetings, to have a watchful

watchful Eye over all their Members, and where they observe any deficient in discharging their Contracts, or give reasonable Suspicion of Weakness or Negligence ; that Friends advise to a suitable Care and Inspection. But if any proceed contrary to such Advice, and by their Failure bring open Scandal on the Society, that then Friends justifiably may and ought to testify against such Offenders. page 2, 1732.

— That Friends, every where, take diligent Care to prevent, as much as possible, Persons professing with us, defrauding their Creditors of their just Dues, to the great Scandal and Reproach of our holy Profession ; by admonishing such who by Delays of Payment, and breaking their Words and Promises, give reasonable Cause of Suspicion that their Circumstances are desperate ; advising all such to inspect their Accounts, and give up their Effects in Time ; which will conduce to their own Peace, and the Credit and Reputation of our *Christian* Society. If any, through Ambition or a Desire of Grandeur, reduce themselves to Insolvency, after having been thus dealt with, pursuant to the Advices of 1728 and 1732, the Society will be clear of the Reproach of such their Misconduct. This Care is recommended to Monthly and Quarterly Meetings, and to Friends in their private Capacity, to watch over, advise and caution one another, whenever they observe any real Occasion for it. page 3, 1735.

— It is with Sorrow and Grief of Heart, that there is still Occasion to remind Friends of former Advices, *namely*, to keep out of the extravagant Fashions and Customs of the World, and not launch farther into Trade and Business, than they are capable of managing with Reputation and Credit among Men, and without Prejudice or Loss to any. page 3, 1737.

— *The former Advice, given in the Year 1727, repeated, page 4, 1752.*

— We esteem it our Duty to remind Friends, every where, that they be careful and exact in performing their Contracts, Words and Promises ; that so the Reputation and Credit of the Society, which our worthy Elders obtained amongst Men, may be continued ; and avoid an inordinate Pursuit after Riches, and not launch into Trade or Business above your Abilities, but be frugal and industrious. page 3. 1753. *See page 4, 1754.*

— Let us constantly dwell under a truly conscientious and religious Concern, that in all our Dealings among Men, we be strictly just and honest, and that the whole Course of our Conduct, and Conversation in this World, may demonstrate that we are in Deed and in Truth the sincere and humble Followers and Disciples of Jesus Christ. *See 1 Pet. ii. 21, 22, 23.* page 3, 1756.

— Being sorrowfully affected with the Defection, of some among us, from the Practice of Justice and Morality, divers of whom, from

from Negligence, Inattention, or ill-grounded Hopes ; and others, from Motives of Ambition, and an eager Pursuit after the World, have launched out of their Depth, and enter'd into various Schemes and Branches of Commerce, beyond their Abilities to manage ; and some into scandalous Practices to uphold a temporary Credit, greatly to the Reproach of our Society, and in open Contradiction to that Principle of universal Righteousness we profess, which taught our Ancestors such Conduct, as to extort a Confession from their Enemies, that, respecting many of them, they could not find any Occasion, unless concerning the Law of their God. page 2, 1759.

— If any fall short of paying their just Debts, and a Composition is made with their Creditors, to accept of a Part instead of the Whole ; notwithstanding the Parties may look upon themselves legally discharged of any Obligation to pay the Remainder ; yet, the Principle we profess, enjoins full Satisfaction to be made, if ever the Debtors are of Ability. And in order that such may the better retrieve their Circumstances, we exhort them to submit to a Manner of living, the most conducive to that Purpose, and correspondent to the State they are reduced to ; it being exceeding dishonourable for any to lie in Ostentation and Greatness at the Expence of others ; which is certainly the Case, where any Part of the Debts, due by the Law of Equity and strict Justice, remains unpaid : And that Monthly-meetings be cau-

tious, how they admit such into full Unity, and receive their Collections, which cannot properly be deem'd of their own. page 3, 1759.

TITHES. Friends earnestly recommended, in the feveral Counties, to keep sincerely to their ancient and *Christian* Testimony against that old and grand Oppression of Tithes, for which many faithful Friends, and Servants of Christ, have deeply suffered, (some till Death in Jails.) page 2, 1687.

It is desired, that Friends Testimony against Tithes, may be kept up in the peaceable Spirit of Christ, and not strive with the Spoilers to retain their Goods by Force, but singly commit their Cause to the Lord. page 1, 1689.

Such as are unfaithful, exhorted to Obedience, that they may not strengthen the Persecutors Hands, nor increase others Sufferings, nor make void Truth's Testimony therein, which so many have offered up, and laid down their Lives for. page 1, 1691.

And keep up all Parts of our *Christian* Testimony, and that it may not be avoided or shunned, by any indirect Ways with Landlords or otherwise. page 1. 1698.

That the Yearly - meeting's former Counsel, in this Respect, be not omitted, they refer to the Advice given in the Minute of 1706. page 2, 1710.

Faithfulness in keeping up the said Testimony, again advised to ; being fully persuaded it is that whereunto God has called his People ;

People ; seeing by daily Experience, that the Unfaithful add to the Sufferings of honest Friends, and hinder their own Growth and Prosperity in the most blessed Truth. page 2, 1717.

— Again very near repeated in page 2, 1718.

— Faithfulness, &c. farther recommended ; that the Advices formerly given, concerning such as receive or pay Tithes, may be duly observed and put in practice. page 2, 1719.

— Friends again cautioned against paying Tithes, &c. page 3, 1724.

— Each Monthly - meeting, that have Members deficient in bearing a faithful Testimony against Tithes ; after a deliberate dealing with them in the Wisdom of Truth, and meek Spirit of the Gospel, to have Recourse, for their farther Proceedings, to the Yearly-meeting's Minute of 1706. page 2, 1725.

— Friends again exhorted to stand faithful against Tithes, Priests Wages, and repairing of Parish Worship - houses. With this View our last Yearly-meeting was concern'd, for the Sake of her Members, to reprint and publish ANTHONY PEARSON's *Great Case of Tithes*, and Friends entreated to read and disperse the same, hoping it will manifest the Inconsistency thereof with the Gospel Dispensation. page 2, 1730.

— A Concern of Mind remains upon the Spirits of many Brethren, in order to excite all Friends to stand faithful in that our Testi-

mony, &c. according to former Advices, particularly that in the Year 1706. page 3, 1731.

Friends excited and stirred up to Faithfulness therein, and reminded that the Zeal of Friends, who abode faithful in their Testimony against paying Tithes, Steeple-house Rates, &c. has greatly tended to the opening the Eyes of many, in this and other Countries; Friends in *New-England* now exempted, by a Law, from such Payments, who were formerly great Sufferers: And it is believed, that if Friends here had been faithful in their Testimony against Tithes, the Time of our Deliverance from that Oppression, under which this Nation groans, would have been nearer at hand. Friends exhorted to a close coming up in this, and every other Branch of our Testimony, tending to the Promotion of Gospel Liberty; which has been the Concern of Friends, ever since we were a People, through manifest Sufferings to maintain. Such as are weak and unfaithful, to be helped and admonished in the Love and Counsel of God, according to *Gal. vi. 1.* page 2, 1733.

The above Advice repeated, relating to the admonishing such as are remiss in bearing the said Testimony. page 2, 1734.

Faithful Friends entreated to take all suitable Opportunities of endeavouring to demonstrate, to such as are weak and unfaithful, the Importance of our Testimony against receiving or paying of Tithes; the natural Tendency whereof, is to obtain that Liberty which the

the purest Ages of *Christianity* enjoyed, that is, a Liberty for any Person, mov'd by the holy Spirit of God, to preach the Gospel freely ; and, of which they were not deprived, till such Time as great Corruptions of Doctrine and Practice were found amongst Professors, and the civil Powers meddled with the Consciences of the People, which, of right, are to be subjected to God only. The spiritual Advantage which arises from such a Liberty, affords Cause to bless the Lord, who raised up our worthy Elders, and gave them a Testimony against that antichristian Yoke. Had their Example been followed, and Friends abode faithful therein, we might, before this Time, in great measure have been relieved.

page 2. 1735.

— And as we, ever since we were a People, maintained our *Christian* Testimony against Tithes, and forced Maintenance of Ministers, as contrary to the Nature of the Gospel Dispensation ; we cannot but repeat former Exhortations, that Friends, every where, stand fast in the Liberty wherewith Christ hath made them free, and beware of burthening their own Consciences, by a mean Submission to an antichristian Yoke of Bondage, through Fear of suffering. page 2, 1736.

— Friends again reminded of the Importance of our ancient Testimony against the antichristian Yoke of Tithes ; and as we are convinced, in our Consciences, of their Inconsistency with the Nature of the Gospel Dispensation,

sation, it is certainly our necessary Duty to act agreeable to such Convictions ; and if Sufferings be the Consequence, it will become us to submit, and to take joyfully the Spoiling of our Goods, and so preserve a Conscience void of Offence towards God and Man. page 2, 1737.

As the Gospel of Christ was at first freely promulgated by himself, and Followers, the Nature of it being unalterable, it behoveth the Ministers thereof to be like-minded, not acting by Constraint, but willingly, &c. When we call to mind the Sufferings our Ancients underwent, for their Testimony against a Man-made Ministry, and hireling Preachers ; and their great Concern to revive and publish the Doctrine of the Gospel freely ; our Hearts are grieved, when we find their Offspring declining their Testimony against the antichristian Yoke of Tithes, and other Branches of our Testimony, for which so many Brethren and Sisters suffered such Losses, Imprisonments, and Death ; not doubting but Patience may operate to the Removal of the Yoke. page 2, 1738.

As there is always remaining upon the Church, a Concern for the Maintenance of our *Christian* Testimony, in the several Branches thereof, we cannot cease from continually exhorting, all the Professors of Truth, to Faithfulness, and that this against Tithes be duly maintained ; and that those who are unfaithful, be tenderly advised and stirred up to consider, that they encrease the Weight and Burthen on

on the faithful Sufferers, and strengthen the Hands of their Prosecutors. page 2, 1739.

— While with Grief we observe a Remissness yet remaining among some therein, we cannot but repeat our earnest Exhortations, that all may come up in the Discharge of their Duty, and rather chuse to undergo Losses and Sufferings, than break their inward Peace. page 2, 1740.

— As four Friends are now Prisoners for their Testimony against Tithes, we cannot but renew our Exhortations on this Occasion ; that all who are convinced in Conscience, of the Contrariety of Tithes to the Nature of the Gospel Dispensation and Ministry, would, notwithstanding such Severities, be clear from any mean Compliance in this Affair, lest they lose their Peace, and strengthen the Hands of those Opposers, whose Hope seem grounded on an imaginary Success of the Terrors they may impress. page 2, 1741.

— Friends exhorted zealously to maintain their conscientious Testimony against the anti-christian Yoke of Tithes ; and to collect carefully, and bring in an Account of their Sufferings sustained by reason of that, or any other Branch of their religious and *Christian* Testimony. page 2, 1742.

— Let all maintain their Testimony, relating to Tithes and forced Maintenance, with *Christian* Innocence and Freedom ; and beware lest any indirect Methods and mean Compliances betray the *Christian* Cause, and cause their

their Sincerity to be suspected, lest you be Stumbling-blocks in the Way of serious Enquirers. page 2, 1743.

— And adorn their Profession by an agreeable Practice, and not suffer any temporal Interest to betray them into the Use of indirect Methods, by privately contracting with their Landlords, and others, to evade the Testimony which Truth requires, and our Ancients were exemplary in, and constant Sufferers for. page 3, 1745.

— Be not slack to admonish all such as are found unfaithful therein, endeavouring, in brotherly Love, to inform and reclaim them. page 2, 1748.

— The Remissness and Neglect of many, in observing our ancient Testimony against the antichristian Yoke of Tithes, is too obvious; wherefore, we again earnestly recommend to your several Meetings, zealously to exhort and admonish all such as continue unfaithful, and endeavour to bring them to a Sense of the Necessity and Importance thereof. page 2, 1749.

— It is with much Grief we observe the manifest Declension of too many, professing among us, from the Testimony of our Ancients against that antichristian Yoke; wherefore, a Concern hath been upon Friends, to reprint and disperse the *Great Case of Tithes*, written by ANTHONY PEARSON; to enlighten the Judgments of those who have been turned aside, or misled in this Respect; which Book we desire

desire may be spread among Friends, through the several Monthly-meetings, for general Service. page 2, 1754.

We think it needful to remind you, of standing fast in the said Testimony, and all other Methods of contributing to the Support of an hireling Ministry, lest we be found in the Practice of upholding those Things, which the Testimony of Truth ded our worthy Ancients, through manifold Sufferings, to oppose. page 4, 1755.

We understand that, in some Places, Friends are remiss in bringing into the Accounts of their Sufferings for Tithes; and, in others, some Unfaithfulness doth appear in regard thereto; we exhort those who are deficient in this important Point, to consider the Doctrine of the new Testament herein, and how contrary a forced Maintenance is to the Nature of the Gospel Dispensation, and to the express Precept of our Saviour, *Freely ye have received, freely give,* Mat. x. 8. page 2, 1756.

It is under the immediate Teaching and Influence of the holy Spirit, that all acceptable Worship is performed, and all true Gospel Ministry is supplied; that this pure and powerful Influence, in Vessels sanctified and prepared by the divine Hand, is the essential Qualification to that Work; that as the Gift is divine, the Service is freely and faithfully to be discharged, without any View to Reward from Man; and therefore, should we voluntarily, either by open or collusive Means, contribute

tribute to the Maintenance of such as preach for Hire, we should be guilty of Inconsistency in Practice, by supporting, as Ministers of Christ, those whom we do not believe to be sent by him ; and upholding them in a Conduct contrary to his Command, which is, *Freely ye have received, freely give* ; and this practical Opposition to his Gospel Law, we cannot but look upon *a denying him before Men*, and therefore in us antichristian. page 2, 1758.

— Faithfulness farther recommended ; and if any suffer on that Account, they are advised to demonstrate, that they suffer for Conscience-sake. For if Resentment should arise against the Instruments of your Sufferings, it will deprive you of your Reward. Caviling, or casting Reflections, because of Sufferings, do not become the Servants of Christ. page 2, 1759.

UNITY, &c. It is greatly desired, that every one watch against and shut out all Occasions of Offences, Contentions, &c. and be kind and tender-hearted one to another, and earnestly labour and press for universal Love, Union and Peace, in all the Churches of Christ. page 1, 1689.

— To avoid Contention and Strife in all Meetings, and consequently promote Love and Unity ; the Yearly-meeting gives their Advice and Sense in these eight Particulars, *viz.*

1. That

1. That all Friends have a Care of God's Glory.
2. And to keep to the Authority of their Meetings, in the Power of God, and Unity of his blessed Spirit.
3. And keep all Contention, and personal Reflections, out of their Meetings ; and all Heats, Passions, and doubtful Disputations.
4. And suffer no contentious Person to be concerned among them, in ordering their Affairs.
5. Nor suffer any Divisions or Schisms, or making Parties, among yourselves, &c.
6. That as all Meetings for Discipline, were set up in the Wisdom and Counsel of God ; that in the same Wisdom they may be kept and encouraged, for all those good Ends for which they were intended and appointed.
7. That all Differences be speedily ended, &c.
8. The Meeting for Sufferings is intrusted to take Care of all Sufferings of Friends, for Truth and Conscience-sake. page 3, 4, 1693.

Friends advised to shun all Occasion of Strife and Discord ; and take Care to make a speedy End of all Differences ; and let all their Affairs be managed in the peaceable Wisdom and Spirit of Christ, not striving, but bearing one with and for another. page 1, 1696.

It is earnestly desir'd that, above all Things, Friends hold fervent Charity in the Body, and that will keep the Members together in

in a blessed Concord and Communion, and in true Love, where all evil Jealousies, Envyings, Strife, Self-seekings and Self-exaltings, are excluded ; and, instead thereof, the Elders watch tenderly over the Flock in Meekness ; the Younger to behave themselves with Humility and Fear, and the Members of the whole Body edify the same in Love. page 3, 4, 1705.

Friends earnestly entreated, that a general Care and Labour be fervently exercised, to keep the Unity of the Spirit in the Bond of Peace, that all may live in Love, Peace and Concord. page 1, 1706.

And labour for Unity and Peace, and that Love and good Works may be maintained, and Union and Concord in the holy Spirit increased. page 3, 1708.

Love, Concord and Unity in the Churches, recommended ; and, as a Means to effect the same, it is desired, that Friends labour to know their own Spirits subjected by the Spirit of Truth, that thereby, being baptized into one Body, they may be truly one in the Foundation of their Love and Unity, and therein labour to find a Nearness to each other in Spirit, &c. page 3, 1717.

Friends desired to cement in a close and brotherly Fellowship, one with another, in the divine Spirit, and therein watch against all Occasions of Discord, or Breach of Unity, in any Quarterly, Monthly, or Particular-meeting,

meeting, to the end *Sion* may continue a quiet Habitation. page 2, 1722.

— *The same Advice again repeated.* page 2, 1726.

— As nothing is more strongly and frequently recommended by our Lord, and his Apostles, than *loving one another*; it is desired, that it may be the Care and Concern of all Friends, every where, to dwell therein, and, in the Unity of the holy Spirit, to maintain it with Concord and Peace, in and among all the Churches of Christ, as contributing to the Prosperity thereof; and that all Quarterly and Monthly-meetings, watch carefully over their Members, that where any Root of Bitterness shall appear, that would bring forth Strife, Emulation and Hatred, and thereby our Unity be broken; that they timely endeavour to prevent and remove the same, whereby we may be preserved, to the Glory of God, in perfect Love and Unity, which may demonstrate us to be the Disciples of Christ. page 3, 1730.

— It is earnestly desired, that a Spirit of Love and Humility may more and more diffuse itself among Friends, and influence the Hearts of all, that every one may come to seek Peace and pursue it; and that none be apt to take Offence, but that each be more careful to rectify his own Failings and Imperfections, than curious in observing, censuring, and aggravating those of others: It will lead to mutual Forbearance and Forgiveness one of another, by which, the Occasions of Contention

tion will be avoided, and the Churches preserved in a State of Peace and Tranquility. page 3, 1736.

— An holy Care and Watchfulness, in every Particular, over himself, will be greatly conducive to a general Love and Unity, to the confirming and strengthening our Church-fellowship and Communion. page 3, 1752.

VISITING of FAMILIES, &c. For the furthering the good Order of the Gospel, and encouraging thereunto, it is recommended that weighty and sensible Friends, of unblamable Conversations, be chosen in the Wisdom of God, to visit the Families of Friends in his Love; who are desired to advise or admonish in the peaceable Spirit of Truth, as Occasion may be seen. page 3, 1708.

— And that young convinced, and well-inclined Persons and Friends, be early visited, in the Love of God, by faithful Friends, for their Encouragement, Help and Furtherance in the Truth; and that the *Christian* Duty, of visiting the Sick, be timely remember'd and practised, it having often left Comfort, Ease and Sweetness, upon the Spirits of many to their very End; also be careful, in due Time, to take the weighty Testimonies of dying Friends. page 3, 1710.

— It is hoped, if Friends in their Monthly-meetings should, pursuant to Direction given in 1708, appoint proper, sensible and honest Friends, to visit their respective Members, it may, in great measure, prevent the Necessity of

of repeating the Advices, which have been so frequently given: page 2, 1729.

— Where Parents and Guardians are deficient in their Care, (of Education, &c.) Monthly - meetings recommended to stir them up thereunto, either by visiting them in their Families, or in such manner as, in the Wisdom of God, they shall see meet, that so the Doctrines of the Gospel, and Conversation agreeable thereunto, may be maintained unto all Generations. page 3, 1731.

— Having the Welfare of our *Zion* greatly at Heart, we recommend the Appointment of sensible Friends, of unblamable Conversations, to visit the Families of their Brethren in *Christian Love*; and, in the Wisdom and peaceable Spirit of Truth, to inform, admonish and advise, as Occasion may be: This Exercise of brotherly Love has had a good Effect in some Places; we therefore entreat Monthly-meetings, to use their best Endeavours to bring the same into general Practice. And as we desire that solid judicious Friends, on the one hand, would give up to this Service; so, on the other hand, we advise that Friends, who shall be visited, would be freely willing to afford a brotherly Opportunity to such, of discharging their Duty. page 2, 3, 1751.

— *The above Advice of last Year referr'd to*; and Friends advised to let the tender Advice of such, as shall undertake so brotherly an Office, meet with a kind and friendly Reception. page 3, 1752.

WAITING on God. Waiting on God, and not leaning on the Gifts of Men, recommended as the Spring of Ministry. page 3, 1703.

— Active Members of the Church advised, diligently to wait on the Lord for Wisdom, that they may act for him and the Good of his Church, and not in an overly, talkative, and disorderly Spirit. page 3, 1718.

— Waiting on God in his Spirit, to renew Strength, and witness him a sufficient Help, recommended to Friends. page 2, 1725.

— We tenderly advise Friends, that in all your Assemblies, for the Worship of Almighty God, you wait to feel your Hearts influenced by his Power, and in Patience and Humility possess your Souls, depending on Christ alone for Instruction, who, whether immediately or instrumentally, is the Teacher of his People himself ; on whose Spirit only, ought our whole Trust, Expectation, and Dependance to be. — Beware therefore, that you assemble not in a mere formal and customary manner ; but let both Preacher and Hearer labour to gather their Minds inward to the Lord ; those, who depend intirely thereon, shall not be disappointed through the Failure or Absence of instrumental Means. page 2, 3, 1740.

WHISPERINGS, &c. It is greatly desired, that every one watch against, and shut out all Occasions of Offences, Contentions and Divisions, and, in the Name of the Lord, stop and judge down all Whisperings, Tale-bearing, Backbiting,

Backbiting, and Evil-speaking tending thereunto ; and be kind and tender-hearted one to another, and earnestly labour and press for universal Love ; and walk wisely and circumspectly towards all Men, giving no Offence to those in outward Government, nor way to any Controversies, Heats, or Distractions of this World, about the Kingdoms of it, but pray for the Good of all. page 1, 1689.

— And put a speedy Stop to, and pass righteous Judgment upon, all Whisperers and Backbiters, who appear Instruments of Division and Offences contrary to Truth. page 2 1692.

— The righteous Law of God goes against both the Authors, Fomentors, Receivers, and Encouragers thereof. See Prov. xi. 13. and xviii. 8. and xxvi. 22. and xx. 19. and xxvi. 20. and also 2 Cor. xii. 20. page 3, 1695.

— Friends advised to let all Whisperings, Tale-carryings, and evil Reports, be avoided, condemned, and buried under the Cross of Christ ; and let all private Interests give way to the publick Good, Unity and Prosperity of Truth. page 2, 1704.

— And let those just and ancient Commands of God be duly observed, viz. *Thou shalt not go up and down as a Tale-bearer among thy People*, Lev. xix. 16. *Thou shalt not raise* (or as in the Margin, *receive*) *a false Report*, Exod. xxiii. 1. And stand against Jealousies and evil Surmises, Whisperers, &c. and Defamers ; and put a speedy Stop thereto. If you

hear a Report of a Friend, be careful not to report it again, but go to the Person, and enquire if it be true or not ; if true, then deal with him according to *Mat. xviii. 15. &c.* but if false, then endeavour to stop such Reports. page 3, 1719.

— Again at large repeated in page 3, 1721, and page 2, 1726.

— Friends again reminded of the above Advice of 1719, and 1721, which is also referr'd to ; That such Evils may be stopped and discouraged, being a Breach of Charity and brotherly Love, and in their Consequences do naturally tend to break in pieces, and dissolve all *Christian* Unity and Society. page 2, 1727.

— Whisperings, &c. to be zealously discouraged, as being of a most pernicious Consequence to Society. It is therefore recommended, that when any shall hear a Report of such a Nature, they acquaint the Person concerned thereof, before they spread the same ; and, in order to stop the Mouths of all such, Friends would do well to manifest their Aversion to such a Practice. See *Prov. xxv. 23.* page 3, 1733.

— Be careful to avoid Backbitings, Whisperings and Tale-bearings, for the Words of a Tale-bearer *are as Wounds*, *Prov. xviii. 8.* tending to the Defamation one of another. When you hear a Thing tending to the Defamation of any, enquire of the Reporter, whether he has acquainted the Person, affected thereby, with such Report ; if not, caution him to forbear

bear spreading the same, lest the Innocent be injur'd thereby. Endeavour to put a speedy Stop to all such wicked Practices. page 3, 1738.

— Let nothing of Rancour, Malice, Calumny, Detraction, or Backbiting, be known among you. See *1 Cor. xiii. 5, 6. and the above Advices of the Years 1719 and 1738.* page 3, 1744.

— We also remind you, to stand upon your Guard against all whispering, backbiting and detracting Spirits, who busy themselves in spreading evil Surmisings one of another ; and to discourage every Practice of that Nature, observing the Words of the Apostle, *Let all Bitterness, Anger and Clamour, and Evil-speaking, be put away, &c.* See *Ephes. iv. 31, 32, and Mat. vii. 12.* page 3, 1748.

— *The above Advices earnestly recommended to the serious Consideration and Practice of Friends.* page 3. 1749.

— We think it highly necessary to renew, with Earnestness, the former Advices of this Meeting ; that all Friends do, with the utmost Care, guard against a Practice of Tale-bearing and private Slander, against Persons and Families. page 4, 1752.

— Abide in the Love of Christ, which passeth Knowledge, and is the Mark of Discipleship : This will guard us against listening after, or giving Encouragement to Reports, tending to the Prejudice one of another. See *Exod. xxiii. 1, and Gal. vi. 1.* page 2, 1760.

WILLS. Friends advised that Care be taken, in each Monthly-meeting, that Friends who have Estates to dispose of, by Will or otherwise, be particularly advised to make their Wills, or settle their Estates in due Time, to prevent Inconveniences, Loss and Trouble, that may follow through their dying intestant; Delays and Omissions, in this Case, having been very prejudicial. page 2, 1691.

— Which will shorten no Man's Days; but the Omission, or Delay thereof, has proved very pernicious to many, and injurious to Truth. page 3, 1695.

— And knowing how quickly many are removed by Death, it is also weightily recommended, That all Friends, in Time of Health and Strength of Judgment, take Care firmly to make their Wills, and to dispose of their Substance, as in Justice and Wisdom may be agreeable to their Satisfaction. page 2, 1703.

— As much Inconveniences have happened, through Neglect of some Friends in not making their Wills, as well as by others, in making them in such manner, (by unnecessary Matter, and improper Expressions) as hath created much Trouble, Dispute and Reflection, after their Decease; therefore, the Advice given in the Year 1703, is repeated. page 3, 1705.

— And Friends advised to bring their Business and outward Concerns, into as narrow Compass as possible, and make their Wills and Settlements in the Time of Health. page 3, 1721.

Inasmuch

— Inasmuch as our Time is short and uncertain, it is tenderly advised, that all Friends would settle their Affairs, by Will or otherwise, in Time of Health and Understanding ; that so all Occasion of Discord and Disputes, which the Neglect of such a prudent Care has sometimes raised, may be prevented. page 4, 1738.

— As the Voice of Mortality is ever sounding in our Ears, a Concern arises in us, to exhort all to settle their worldly Affairs, according to Truth and Justice ; to set their Houses in order, and to live in a State of Preparation for their Departure hence, ever mindful of the Advice of the Apostle in *1 Cor. vii. 29.* page 4, 1743.

— As the Time of our Sojourning is short and uncertain, a timely Preparation for our Departure hence, is a necessary Point of *Christian* Prudence ; wherefore we advise, that all Friends be careful, not only to settle their temporal Affairs, but to endeavour, through the whole Course of their Conversation here, to walk as Strangers and Pilgrims, abstaining from filthy Lusts, &c. having an Eye to the Recompence of Reward. page 4, 1748.

— As the Accounts we Yearly receive, of the Removal hence of many of our faithful Friends, are fresh Memorials to us, that the Time of our Pilgrimage is of a short Continuance, and very uncertain ; it behoveth us, *to pass the Time of our Sojourning in Fear.* Let us humble ourselves under the mighty Hand of God, and retain in Remembrance, *That all*

*Flesh is as Grass, &c. See 1 Pet. i. 24, 25.
page 4, 1754.*

Let those amongst you, who have Substance in this World, endeavour whilst in Health, to dispose thereof, and settle it in such a manner as may best prevent Strife, Contentions and Law-suits, after their Decease ; and let your Bequests of outward Riches to your Posterity, be accompanied with a due Regard to that necessary apostolick Caution, *Charge them that are rich in this World, that they be not high-minded, nor trust in uncertain Riches, but in the living God, who giveth us all Things richly to enjoy.* 1 Tim, vi, 17. page 3, 1755.

WORLD's FASHIONS. Friends advised not to lust after the vain Fashions and glittering Gaiety of this fading World, for it will suddenly wither as the mown Grass before the Sun ; but thirst after Righteousness, and let Holiness be our Habitation while on Earth ; so shall eternal Glory be our Crown in Heaven hereafter. page 3, 1704.

*See more on this Subject under the Head
PLAINNESS.*

YOUNG FRIENDS. Those Friends who are concerned in the Management of the Affairs of the Church, in Monthly and Quarterly-meetings, recommended to be careful to act, in the Wisdom of God therein, to those that are young ; and that those, that are worthy,

thy, be diligent in attending the same ; and that they well encourage such young Men and Women, as they are sensible are qualified and capable to serve Truth in your respective Meetings ; that they may come up and stand in the Life of Righteousness, and be serviceable in the Church, helpful to ancient Friends, and fitted to supply their Places, as such shall be removed. page 2, 1704.

— Such Friends as are concerned in the Affairs of the Church, in Quarterly, Monthly, or Particular Meetings, recommended to act therein in the Wisdom of God, whereby they will be exemplary to the Young, who may be esteemed Members thereof, and attend the same : And, as such young Persons are found qualified with a real Sense of Truth on their Spirits, and subject thereto, and thereby made capable to come up in Service, in their respective Meetings ; Friends are desired to encourage and bring them forward therein, to be helpful to the Ancients, and stand in their Lot to the Praise of God's holy Name. page 3, 1722.

— The Elders again advised, to give all due Encouragement to younger Friends, that are religious and sober in Conversation, to attend the Service of Meetings for Discipline ; that being inur'd to the Affairs of the Church in the Company of their Elders, they may supply their Places and Service when removed. page 3, 1734.

Young

— Young Friends entreated, with all Readiness of Mind to receive and give place to the Labour of Love, and wholesome Admonition, bestowed on them by their Parents or others, for their Benefit and Instruction ; and carefully to avoid all ill Company, which corrupts good Manners, and leads into Disorder and Extravagancy. page 3, 1736.

— That the Affairs of the Society may continue to be managed in the meek and peaceable Wisdom of Truth, let the Elders of each Monthly - meeting have an Eye upon the Younger, and consider their Conversations, Qualifications, and Growth in the Truth ; and invite, such as are sober and hopeful, to the Meetings for Business, and Affairs of the Church. page 3, 1737.

— Where you observe any young Persons, of a grave and solid Deportment, and inclinable to be helpful in the Church, discourage them not ; but endeavour to bring them forward in the Service of Truth, according to their Abilities for so weighty a Work. page 3, 1738.

— The Youth advised to avoid evil Company, and such as tend to draw them into foolish and wicked Pastimes. The Advice of 1734 referr'd to ; *see it under the Head CONDUCT.* page 3, 1741.

— As many of the faithful Elders are removed ; that their Places and Services may be supplied, the Advices of the Year 1734 and 1737, referr'd to, for the inviting and encouraging of the younger Friends. page 3, 1743.

Submit

— Submit to the Operation of the holy Spirit ; consider yourselves as always in the Presence of the Lord, who sees and knows all your Thoughts, Words and Actions ; let his holy Fear preside in your Hearts, which can enable you to flee youthful Lusts, and transform your Minds into the Likeness of Christ Jesus ; it is the Way to true and lasting Peace. Our Desire is, that the Youth of this Generation may supply the Place of those who are gone to Rest, page 3, 1746.

— Dear beloved young Friends, we in much Affection and Tenderness exhort you, above all Things, to give diligent Heed and Attention to the Voice of the Spirit of Christ, speaking in the Secret of your Consciences, reprobating for Evil, and speaking Peace when you do well ; for this, as it is closely and reverently regarded, will not only season your Minds with an holy Fear, and Dread of offending the Majesty of Heaven, and thereby preserve you from the Vices, Vanities, and Allurements of this World, but will also influence you to seek after, and pray earnestly for the Wisdom which is from above, *in whose right Hand are Length of Days, and in her left are Riches and Honour*, Prov. iii. 16. Happy are the Youth, who thus serve God : How inexpressible are the Blessings which such bring upon themselves ! and how do they cause the Hearts of their Parents, and Friends, to overflow with Joy ! whilst the Ungodly and Disobedient, who, contrary to Counsel, &c. give the

the Reins to their unruly Passions, wound their Parents with Grief, become a Reproach to their Profession, and render their own Lives short and miserable. page 3, 4, 1751.

— The Youth, we in tender Love exhort to bear the Yoke of Christ, and submit to his Cross, by which they may come to witness *a crucifying of the Flesh, with the Affections and Lusts thereof*, and may experience, through the effectual Operations of his Spirit, the Blood of Christ to *purge their Consciences from dead Works, to serve the living God.* Heb. ix. 14. page 3, 1755.

— As many of our worthy Elders have been of late Years removed by Death, we entreat that an holy Concern may prevail on the Minds of the rising Generation to fill up their Places. First, take heed to yourselves, seeking *the Kingdom of God and his Righteousness*, that so you may be preserved through the Temptations, and from all the Delusions of this Life, and may become Instruments in the Hand of God to promote his Honour, the Good of his Church, and the universal Advancement of Piety and Virtue; and call to Remembrance the Examples of *Joseph, Moses, Samuel, &c.* Consider the Preservation they were favoured with through every Trial, and the Nature of that Dignity, wherewith their Names have been transmitted through many Generations. Let not the Amusements, the Gaieties, and other delusive Follies, take up your Minds, and thereby prevent your offering the

the Tribute of Love and Obedience so justly
due to the Author of your Being. page 3,
1762.

ZEAL, &c, Friends reminded of the
holding up the holy Testimony of Truth,
(which has made us a People to God, and
preserved us) and that in all Parts of it ; for
Truth is one, and changes not ; and what it
convinced us of, to be Evil in the Beginning,
it reproves still ; and therefore, Friends ex-
horted to be zealous, and strict for the said
Testimony, in themselves, and Families, and
Commerce among Men, that it may be seen
that we are a People kept through Faith.
page 2, 1696.

— We observe with Comfort and Satis-
faction, in divers Places, a commendable Zeal
and Fervency in some, to cleanse the Church
from Pollutions ; to restore the Discipline there-
of ; to assist and bring back the scattered and
dispersed of the Flock, and to recover those who
have gone astray, declined from the Testimony
of Truth, and Footsteps of the Faithful : We
cannot but earnestly desire, that the truly con-
cern'd in a Work of such Importance, may
meet with a Reception answerable ; and that
Monthly-meetings do assist and encourage such.
page 3, 1753.

AN ACCOUNT of the CLERKS of the
YEARLY-MEETING.

From 1682 to 1688, seven Years ;
RICHARD RICHARDSON.

From 1689 to 1721, thirty-three Years ;
BENJAMIN BEALING.

- 1722. ALEXANDER ARSCOTT
- 1723. THOMAS BEAVEN
- 1724. JOSEPH WYETH
- 1725. ALEXANDER ARSCOTT
- 1726. JOHN WILSON
- 1727. THOMAS BEAVEN.
- 1728. ALEXANDER ARSCOTT
- 1729. JOHN WILSON
- 1730. JOHN MOORE
- 1731. WILLIAM WILLIAMSON
- 1732. EDMUND GURNEY
- 1733. JOHN MOORE
- 1734. DANIEL VANDEWALL
- 1735. EDMUND GURNEY
- 1736. ALEXANDER ARSCOTT
- 1737. HENRY BRADFORD
- 1738. JOHN WILSON
- 1739. JOHN HAYWARD
- 1740. EDMUND PECKOVER
- 1741. SAMUEL BOWNAS
- 1742. JOSEPH HUNTLEY
- 1743. JOHN WILSON

CLERKS of the YEARLY-MEETING.

1744.	JACOB HAGEN
1745.	JOHN GURNEY
1746.	JOHN FRY
1747.	HENRY BRADFORD
1748.	GILBERT THOMPSON
1749.	JOHN FOTHERGILL
1750.	JOHN GURNEY
1751.	JOHN FRY
1752.	WILLIAM FOWLER
1753.	WILLIAM DILLWORTH
1754.	JEREMIAH WARING
1755.	JOHN GURNEY
1756.	JOHN FRY
1757.	JOHN FREETH
1758.	GILBERT THOMPSON
1759.	JEREMIAH WARING
1760.	JOHN GURNEY
1761.	WILLIAM FRY
1762.	EDWARD GULSON.

F I N I S.

299636